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Priest-Craft,  
ITS  
CHARACTER  
AND  
CONSEQUENCES.

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*The Second Part.*

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By EDMUND HICKERINGILL,  
Rector of *All-Saints* in *Colchester*.

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L O N D O N,

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CONSISTENT

THE SECOND PART

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# THE PREFACE.

**T**HE First Part of the Character of Priest-craft I lately Published, little thinking it would have made so great a noise; or, that it would have met with so bad or good a Reception.

Some quarrel with my Style, saying, It is a none-such, and like no bodies; but, like the Picture of a Monster (drawn to the Life) pleases and displeases every body that views it.

The displeasing part is the Monster Priest-craft, that stamps and stares (like mad) to see its own Picture drawn so very like. that it has not Patience to behold its own Physiognomy.

The pleasing part (if there be any such) I cannot deny, but that it is mine own Draught, in a Style very natural to me, and suitable to my Genius, and to all my other Writings, which are all of a Piece, and of the same Metal, (and well may they be so) coming out of the same Mine.

No Viands (how relishing soever) were ever yet found out, to please all Pallats; nor did I ever write a word either to please or displease any body purposely.

Some (tho') lay it in my Dish, that I put too much Salt in all my Treatments, on such solid Subjects, writing too Comically, lightly, and airy: No matter; 'tis better than Gall or Vinegar, or a dull Phlegmatick and unfavoury Treat; so that the service be but easy, and my Phrase not crabbed, I heed not more; or, (just) Relish enough to keep the Readers Eyes

## The PREFACE.

*open, and make him start and stare now and then, and keep him from Sleeping. Nature will have its course; and (tho' Mars was well dignified in my Ascendant, yet) Mercury was supream Lord thereof. And if I could (I will not) stifle my Genius, to please either the dull Phlegmatick, or the Saturnine and Hypochondriacal Gusto: I will endeavour (tho') to be as dull as Hopkins or Sternhold, that is as dull as heart can wish, in all Conscience, and sober sadness.*

*I have many Years had these Notions of Priest-craft in my Head, but could never, 'till of late, be perswaded to give them Air; saying, to my self (with the Cardinal) in a pettish fit:*

*Vadat mundus quo vult, nam vult vadere quo vult.*

*Let the World (whither it list) jog on, and go,  
And so it will, whether we will or no.*

*Or, as the Archbishop of Paris (another Cardinal) when his Comrades (as he walked the Streets of Paris) bid him take notice how the People throng'd about him, begging, on their Knees, his Benediction, jeeringly and merrily answered with a Smile.*

*Si populus vult decipi, decipiatur,*

*If People have a fancy gull'd to be,  
Gull'd let them be hereafter (still) for me.*

*At length, I had not patience, any longer, to see the Backs of the Tame Laiety saddled by the Crafty Priests (of all Religions) whilst they stood gently (like so many Asses) to let Hypocrisy bestride them, and (getting up) and ride them --- Tantivee--- until I perceiv'd that the Hotspurs had so Jaded them, that they are now very ready and willing to kick them off, and be no longer Priest-ridden.*

*Our*

# The PREFACE.

*Our blessed Saviour (once) scourged Men out of the Temple; but Priest-craft would perswade the Bigot-Magistrates, Constables, Bumbailiffs, Hangmen, and Jaylors, to force Men into their Temples, compelling them to buy their Wares, as they please to set the Price, and to swallow them too (and believe them to be sound and good, and not counterfeit and adulterate) in spite of their Teeth.*

*Bejuggl'd Mob! you are the Tools,  
That Priests do work with called Fools.*

*And yet, the Crafty-Priests, like the Lilies of the Field, They toil not, neither do they Spin, and yet Solomon in all his Glory was not arrayed like some of these. For, like the Fowls of Heaven, they Sow not, neither do they Reap, but gather into Barns (the Parsonage-Barn) pretending, that their Heavenly Father feedeth them.*

*And so let them feed and grow fat: Who grudges them? if they would but be quiet, and permit Christians to go peaceably on the Road Heavenwards, without being robb'd on the Highway thither, beaten and abused, Jayled and Imprisoned (if not) hang'd or burnt to Ashes, together with their Goods, Lands, Liberties (nay, the very Souls and Bodies of the Laity and inferior Clergy,) Sacrificed to the three darling Idols of Priest-crafts, Avarice, Ambition, and Revenge.*

*The Priests of Bel by Night did Cheat,  
To get their Wives and Children Meat;  
But, these at Noon-Day, gull the Mob,  
And by broad Day-light Cheat and Rob:*

*The First Part of this Character of Priest-craft has alarm'd the Priests of all Sects in Religion, and made a great noise;  
And I fancy*

*This*

# The PREFACE.

*This Second Part will startle the Priests of all sorts much more, and make them stare again.*

*Nay, some object against me, that, in writing on such awkward and singular Subjects, and in so odd and singular a Style, I do it on purpose, the more successfully to make my court to Fame (a loud Fame) with which (they say) my Ambition is in love.*

*A loud Fame! What's that? Nothing: at best, nothing but a loud Wind; which, whether it blows for or against us, whether good or bad; whether just on our Backs, or just in our Teeth, so it be loud, it comes much to one and the same reckoning.*

*For Virtue never yet had the luck nor skill to purchase great Fame at so easie and cheap a Rate as Vice has.*

*Pimping and Whoring has, in our Days, made many a Lord, and many a Dutchess, whilst a poor modest Woman (though a Beauty) must Spin or Starve, except she consent to mount up to the Pinacles of Preferment by the Hands she sits on.*

*Simony, a silly Ceremony, Great Kindred, Smock-Simony, and Whores, have advanc'd many a Sot to the Holy-Chair, (at Rome) and to other Bishopricks; whilst Honesty, Merit, Learning, and naked Truth, could scarcely get admittance into the lowest Seat in the Church.*

*I'll conclude this Preface therefore with*

## A SATYR against FAME.

**F**Ame, like a two-edg'd Sword, does cut both ways,  
And equally, doth praise Men, and dispraise,  
Cesar and Pompey were furnamed Great,  
By Sycophants, and in their own Gazett,  
Being great Butchers, they great Fame did get:

Great

# The P R E F A C E.

Great *Alexander* was but *Fortune's Tool*,  
Who (being *blind*) did love that *Wry-neck'd Fool*;  
*Who* (that the silly *Mob* might him adore)  
Proclaim'd himself to be ----- *Son of a Whore* :  
Some lustful *Jove* stealing to *Philip's Bed* ;  
Thus decking (with *Bull's Feather*) *Father's Head* :  
To loud-fam'd *Valour* none have greater Right  
Than *Bears, Bulls, Wolves, and Dogs*, for *they dare fight*.  
*Homer* ----- *Achilles* makes a great strong *Looby*,  
But, makes him also a great head-strong *Booby*.  
*Homer* ---- the *first* and *worst* of *Poets* was,  
Yet, into *Rhyme*, *Hobs* put that *Ballad-Afs* :  
Who got a *Poet's Name*, by being *Poor*,  
Singing, with *Wassal-Cup*, from *Door to Door* ;  
His *Muse* more *dull* than (*now*) the *Grub-street Race*,  
His *Verse* more phlegmatick than *Chivy-chace*.  
Our lov'd *Elizabeth* and *William* is prais'd,  
By some to th' *Skies*, by some to *Hell* is disprais'd.  
*Fame*, join'd with *Envy*, courts none but the dead. }  
Hating the *Hero*, 'till his *Life* be fled, }  
And spitting on him 'till he's buried. }  
None (but a *Sot*) a weary *Life* will lead,  
By writing *Books* to live when he is dead ;  
*Fame* (good or bad) after *Life* is outworn,  
Concerns Men less, than *Fame* e're they were born.  
*Immortal Souls* have something else to do,  
(Whether they be in endless *Bliss* or *Wo*)  
Then listen how the *News* goes here below,  
What *Post* carries them *News* I do not know.  
*Cæsar's* great *Fame* (*now*) does him no more good,  
Than the poor *Robbing-Fame* of *Robbin Hood*.  
*David Goliath* kill'd, great *Fame* he got ;  
What good does it (*now*) do him ? not a *Jot*.

# The PREFACE.

*Varro* and *Austin* scribled more than I,  
Tell me, what good they (*now*) do get thereby?  
These Fools in *Folio* toil to get a Name,  
(After their *Death*) to live in lying Fame:  
Which Bubble every flattering Mouth can raise,  
'Till some *Thersites* breaks it by dispraise.  
This is the Total Summ Men get that hunt  
With Cares, Blood, Toil for Fame. (Oh! brave account!)  
My Leg shot off (at *Blenheim*) makes me *Lame*,  
But I have got a *Wooden-Leg*, and *Fame*.  
A Truly Gallant Man despises *Fame*,  
Scorning to stoop to court so Coy a *Dame*,  
That never constant was to any Name.  
Fame (an unconstant Gust) blows here and there,  
For and against a Man, and every where:  
This *Weather-Cock* with Pains and Cares got here,  
But the *Reversion* after *Death* is dear,  
Of one Years *Purchase* in this Life paid here.  
And when thus purchased, what have you got?  
A Castle in the Air (*Camelion's Lot*)  
Which pleases none but an *unthinking Sot*.  
*Erostratus* (that Block-head) to get Fame,  
Did turn *Diana's Temple* to a Flame,  
Though he foresaw --- he should die for the fame.

I discourage no Religion, no true Religion, nor do I pretend  
to a new Religion, nor of a shorter Age than that of *Christ*  
and his *Apostles*; which is now so much defaced and abolished,  
to make room for the crafty Inventions of Covetous, Ambitious,  
and Revengeful Priest-craft; which, if I smartly lash, do you  
blame me? 'silly Bigots! and Priest-ridden Laity! I hope,  
by this Second Part, the Women will make me a Coursey, I  
shall win their Hearts, and be much in their Favour, in their  
Books, for this little Book.

THE

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THE  
SECOND PART  
OF  
Priest-Craft.

---

CHAP. I.

*Of Priest-Craft, in pretending to Infallibility.*

WHAT can be more *mischievous* to Christian Religion, than to pretend to prove *Infally* the Articles thereof, and to *demonstrate* the Truth of any Particular thereof, if they *fail in the Attempt*? This is like the Folly of those, that when a Fa-  
brick may *probably* stand long upon *its own* and proper Foundation, will bend it and *make it lean* to rotten Pillars, that cannot possibly support it.

This makes so many Deists and Atheists at *Rome, France, Italy, England*, and all over Christendom; when Priests will take upon them to demonstrate what is *not capable* of Demonstration; which makes Men the more jealous of its *probability*. Infallibility and Im-  
mortality are *Twins*, that are born, and live and die *together*: *Mor-  
tals* never yet attain'd to *Infally*; no, not the very Apostles them-  
selves, nor, as I shall prove hereafter, no, not the Holy Writ, in  
some Passages, by reason of the various Readings, Additions, Al-  
terations, several and different Copies, in several Idioms and Lan-  
guages,

guages, and several Translations ; and by reason also of the Negligence, Carelessness or Folly of the Transcribers, and many other Contingencies ; as shall hereafter, against all contradiction, apparently be proved ; and yet sufficiently true and evident, in all material Points, to direct us in our way to Heaven, by the best Test that Mortals can attain unto on this side of Eternity : Namely, That which alone makes us Men, (their Reason) which alone distinguishes Men from Brutes ; and therefore must be the best Touch-stone that Mortals can attain, to know true Coin from adulterate and falsely-forged. But this Touch-stone is sometimes Fallible, when not aided by the Infallible Holy Ghost ; which also has been often brought or alledged to vouch the most damnable Errors in Christendom. And therefore wisely the Church of England (in her 39 Articles, to which all Beneficed Priests subscribe, assent and consent) did in Article 19 declare, That as the Church of Jerusalem, Alexandria and Antioch, have erred so also the Church of Rome hath erred, not only in their Living and Matters of Ceremony, but also in Matters of Faith.

If the Church of Rome be Infallible, either in the Decretals of their Popes, or in the Canons of General Councils, then that Article of the Church of England, in that particular, is false.

If that Article be true, then the Church of Rome, and all other Churches that pretend to Infallibility, are herein false Impostors, and Lyars, and Hypocrites of the worst sort, for that they know themselves to be errant Cheats and Hypocrites.

And indeed no Man ever did or can believe in any thing that is Infallible ; for Infallibility is certain Knowledge, which (like Fruition) swallows up Faith and destroys it. We vulgarly say (but it is a vulgar Error) that seeing is believing : But what Men see, they know the same to be true, they do not barely believe it to be true.

For, Rom. 8. 24, 25. Faith (or which is all one) Hope that is seen, is not Hope ; for what a Man seeth, why doth he yet hope for ? But if we hope or believe what we see not, then do we with Patience wait for it.

For Faith is the (πίστις) the Evidence (better translated) the Expectation of things not seen (as the Latin Version) *illud quo extant quæ sperantur.*

The Saints in Heaven have no Faith ; Faith is swallowed up in Knowledge, and Hope in Fruition.

If a Pope, or General Council, be Infallible, they are not Believers, have.

have neither true Faith, nor any Faith at all : They know things certainly as do the glorified Saints in Heaven, but have not Faith, nor any occasion for it : But how the vilest and most ignorant of all other Mortals (for such many Popes have been, and two or three contending Popes at a time, many times, and cursing one another to the Pit of Hell) who can tell which of them is the *Infallible* Saint ; and which the *Infallible* Reprobate ? Pope *Urbane* or Pope *Clement* : The King of *England* and the Emperor stood up for one, and the *French* King for the other ; and there was old Bandyng, and Cursing, and Fighting, and Railing in abundance.

The most famous Popish Historian, *Onuphrus*, (*Addit. ad Platin. vit. Sancti Petri*) and Cardinal *Bellarmino* (*De Romano Pontif. l. 1. c. 6.*) cannot agree, how or when *St. Peter* presided at *Rome*, and it is questionable whether ever he was at *Rome* ; but, unquestionable that he was at *Hierusalem* : And why are not the Bishops of *Hierusalem* the true Successors of *St. Peter*, then, as well as the Bishops of *Rome*, and thereby entituled to *Infallibility* ?

But, the mischief is, That *St. Peter* himself was not *Infallible* ; but ought to be blamed for his Dissimulation, *Gal. 2. 11, 13.* nay, he denied Christ, and forswore him too, after Christ had said to him, *Thou art Peter, and on this Rock will I build my Church* ; and also had prayed in vain for him. Christ's Church fell (then) when *Peter* fell ; if the Person of *Peter* was the Rock on which it was built ; and his Faith fail'd him, though Christ pray'd for him ; and if his Confession, *That Christ is the Son of God, the Messias*, be the Rock ; that Rock gave way, and slipt aside, when *Peter* denied the Confession afterward with an Oath, cursing and swearing he never knew him ; nay, all the Apostle's forsook him and fled.

And, since Christ himself says, *Jo. 18. 36. That his Kingdom is not of this World*——How can Popes be infallible ? when quite contrary they assert that all the Emperors and Kings of the Earth, are but Vassals, and Slaves to the Papal Chair ; and to hold the Pope's Stirrup, like a Groom, and to lick his Toes, like his Dog.

The first Bishops of *Rome*, for the space of 300 Years after Christ, until Pope *Silvester*, in the Reign of *Constantine* the Great, (being thirty three Bishops, very poor, and consequently very humble, and good) all or most of them dyed *Martyrs*.

And the Pope's now pretend to the *Primacy* and to be *Universal* and the first or chiefest Bishop by the Donation and Charter of the Em-

peror *Constantine*, first to *Silvester*, who baptized the Emperor *Constantine*, and cured him of his Leprosie, and cured his Soul of Paganism, says Cardinal *Baronius* (*Ann.* 324. §. 16, 17, 27.)

But these are all new Fictions, and acknowledged to be Lyes, by their own Writers, as Pope *Pius II.* called, *Æneus Silvius*, before he was Pope, and *Laurentius Valla*, *de falsa donatione*; *Franciscus Guiccardine*, *Cathalinus* (who was Secretary to Pope *Alexander VI.*) and to Pope *Alexander's* Bastard, *Cæsar Borgias*. For *Constantine* was not baptized at *Rome* by *Silvester*, but at *Nicomedia* by the Bishop there, namely, *Eusebius*, the *Arrian* Bishop, and who writ the *Life* of *Constantine*; nor could *Constantinople* be one of the four Patriarchates or chief Sees; for it was not built (says *Sigonius de occident. Imp.* l. 4. *An.* 300.) till six Years after the pretended Baptism at *Rome*, nor was *Constantinople* then built, but then was called *Bizantium*, much less was it a Bishoprick, or Patriarchate; nor did the Bishop's of *Constantinople* arrogate to themselves the Name of *Universal Bishop* till the seventh Century: *John* Bishop of *Constantinople* was the first that assum'd that Title; for which Pope *Gregory* called the Great (Epist.) in his Letters to him, calls him *Anti-Christ*: Yet, nevertheless, afterwards (without Blushing) the same *Gregory* styles himself *Universal Bishop*, and gives that Traytor *Phocas* and Murderer of his Master (the Emperor *Mauritius*) a Pardon for the Murder, and confirms him Emperor (in his murdered Master's Throne) upon Condition that he would, in lieu thereof, stand by the Pope, and maintain him in his Pretensions to be *Universal Bishop*: A Title that none of the Infallible Popes did so much as dream of till seven Hundred Years after Christ.

And was Pope *Clement VIII.* Infallible when he granted a full Pardon to the *Irish* Rebels in Queen *Elizabeth's* Reign, *Anno* 1600. by his *Bill* dated *April* the 18th in the ninth Year of his Popedom, thanking the *Irish* Rebels very kindly for their great pains in massacring the Hereticks (Protestants) and thereby meriting a full Pardon of all their Sins; To use his own Words——*Pleonarium omnium Peccatorum suorum veniam & remissionem.*

But cursing that famous Queen to Hell; as did also Pope *Pius V.* one and thirty Years before that time.

For that Glorious Queen, like the Fox, thrived the better the more she was curst: The Curse that's causeless shall not come.

And yet the Pope *Pius V.* was not Infallible; for though he deprived

ved and deposed Her, and endeavour'd to have her murther'd, yet she over-lived this Infallible Fallible. And Pöpe Sixtus V. afterwards Infallibly said, *That amongst all the Princes of the World, he could find but two, viz. one Woman, viz. Queen Elizabeth — And one Man, viz. Navarre, (our Queen's Great-Grand-father, murther'd by Ruylliac) Henry IV of France, worthy to Rule (nisi labe facturia infecti essent) to use his own Words, had they not been Hereticks.* Which I will English thus :

There are *but two* (in the whole World) are fit  
To Rule, and Prince-like, *in the Throne*, to sit :  
Namely, one Woman and one Man (*Navarr,*  
*Elizabeth*) if Heresy be no Bar.

And *Johannes Bochi*us of *Bruxels*, a Man as inveterate as the said Infallible Pope against *Queen Elizabeth's Religion*, applauds her to the very Skies, (*Poet. Belgic. Vol. 1. p. 800*) comparing her to (or, rather preferring that Glorious Queen above) the three great Goddeses, *Juno, Pallas, Venus* — vying for Beauty in the *Trojan Grove*, and then and there making Prince *Paris* the sole Judge (and Umpire) thereof, says, that if *Queen Elizabeth* had then stood a fourth Candidate, she had carryed the Prize, from them all, and the Palm of Victory ; to use his own quibbling Style,

*Quam Juno Jejuna foret, quam Pallida Pallas,  
Quam Dea vana Venus; quam Dea sola fores.*

Which, in imitation of his punning Muse, I'll English thus :

*Juno* Jejune ; and *Pallas* pale would be,  
And *Venus* vain, (*sole Goddess*) unto thee.

One Pope condemns her, another commends her ; can they be both of them Infallible ? any more then Boy-popes, as were *Benedict IX.* (made Pope at ten or twelve Years old, saith *Baronius, An. 1033. Sect. 6.*)

And *John XI.* (if you reckon not Infallible Pope *Joan*) Pope *John X.* was made an Infallible Pope by his Whore — The Marchioness of *Tuscany* : *Theodora*, says *Sigonius (An. 913. Nihil ex regibus autem est neq; cleri suffragiis sed propriis opibus)* lib. 6.

After

After Pope *Laudo's* Death, fam'd *Theodore*  
 Made *John* a Pope, who was her *Paramour*,  
*Infallibility* got by a *Whore*.

Can no Body remember a time in *England*, when Father *Peters*,  
*Dada*, and other Popish Priests helpt to make Bishops, as did *Whores*  
 in another Reign?

And *John XIII.* or (if you reckon not Infallible pope *Joan*) *XII.*  
 was made Pope by the Power and Interest of his Father *Alberick*,  
 Marquis of *Tuscany*, at 18 or 19 Years old; so made an Infallible  
 Man at the very same Age that I was made a *Fellow* of *Gonville* and  
*Cains* College in *Cambridge*; the old Proverb prov'd true, for, he  
 was soon ripe, and soon rotten, being not only accused, but condemn-  
 ed and deprived, by the Council at *Brescia*, and the Emperor *Otho*.

1. For praying to the Devil to send him a lucky throw at Dice.
2. For making and ordaining Deacons in a Stable.
3. Adultery, Simony, Sodomy, Murder; and some other Pecca-  
 dillo's or Venial-Sins.

For the Papists hold, that no Sin is a Mortal-Sin, or bringing  
 Death Everlasting, if the Pope or the Priests please to pardon it;  
 which, like other Quacks, they give to the poor *gratis*, but never  
 to the Rich without *Money, Money*.

But this, (*I must confess*) to the Honour of that Popish Priest-  
 craft, that they pardon Sins, (Mortal Sins) as cheap, as Heart can  
 wish, if Men have any Conscience, to acknowledge when they get  
 a cheap and good Penny-worth.

I scorn to belie them, but I will give the Devils their due; I set  
 not the price of Sins, nor Souls, the Market-price I do but tran-  
 scribe, the *Taxa sanctæ Cancellariæ Apostolicæ*, first printed at Rome in  
 the Popedom of *Leo. X.* And afterwards *An. 1522*, reprinted at  
*Paris*, *Regis Privilegio*, by the French-King's License and Authority,  
 and the Pope's Bull thereunto annexed; says *Pet. Molin. de Monarchi-*  
*temp. Pontif. p. 355.* And published also at *Venice*, *An. 1584.* in  
 the Reign of our Famous Queen Elizabeth, by the command of In-  
 fallible Pope Gregory XIII. and dedicated to the said Pope by *Francis-*  
*cus Zilottus (Tract. Illustrum. Tom. 15. par. 1. fol. 368.)* I hate large  
 Volumes, either to read or write them, much less to transcribe them  
 only for a Taste, behold the price of a Pardon, or Absolution, for  
 some

Some small escapes, who likes, come buy, what do you lack? a Pardon.

1. For keeping a Concubine (if a Priest) 7 Grofs; (every Grofs is four pence half-peny, Sterling-money) but if a Lay-man keep a Mifs, the price is ——— 8 Grofs.

2. If a Man carnally lie with his Mother, Godmother, Sisters, or other Kinswomen ——— 5 Grofs.

But if with a Virgin ——— 6 Grofs.

3. For Abortion wilfully caused ——— 5 Grofs,

4. If a Man be so wicked as to kill his Father, Mother, Brother or Wife, the Pardon will cost ——— a Duckat and 5 Grofs or ——— 5 Carlins.

*Ex pede Herculem, ex ungue Leonem*: By this Sample, you may guess how the Market goes: But if there be never so great a Scarcity of Money in a Nation, 'tis all one for that, they (Hard-Hearts!) will not bate a Farthing, because *Alteration* would spoil the Pope's *Infallibility*; for what may *change* cannot possibly be *Infallible*: Which puts me in Mind, to bring this pretence of *Infallibility* (the silliest Sham that ever was swallowed so greedily by the unthinking (Priest-ridden) Laity; and the most bare-fac'd and impudent Arrogance that ever Priest-craft laid claim unto) here at Home, in (once) the *first* and *worst* Protestant established Church of *England*. Where's my Debauchees? Come hither and drink a Health to her; 'tis no more than needs (you'll say) by that time that you have read to the end of this short Chapter: Poor Church! she has been very ill, and some part of it at the last gasp, and now quite dead, buried, rotten and forgotten.

How now? will some say, this a most bold Attack, at this time of Day, and by broad Day-light; explain your self, that we may have a stroak at you ——— what, and who do you mean by that said Established Protestant Church of *England*?

I answer, That I mean the *King and Parliament*, and the Archbishop of *Canterbury* Craumer, and certain of the most learned and discreet Bishops and other leanned Men of this Realm, mentioned in the Statute 2 & 3 *Edw. 6. 1.* with the Advice of the good King's dearly beloved Uncle and other of his Highness Council, Compilers of the Common-Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, after the use of the Church of *England*, having as well eye and respect to the most sincere

cere and pure Christian Religion (*I write the very Words of the said Statute*) taught by the Scriptures, as to the Usages in the Primitive Church, making one convenient and meet Order, Rite and Fashion of Common and Open Prayer and Administration of the Sacraments, to be had and used in his Majesty's Realm of England, and in Wales: The which at this time, by the Aid of the Holy Ghost (*mark that*) and if they did not tell an Untruth, and falsely father their Frailties upon the Holy Ghost, is infallibly True, Divine, Sacred, Holy, Good, Edifying and Unalterable, lest we sin against the Holy Ghost) with one uniform Agreement, was of them concluded, set forth and delivered to his Highness, to his great Comfort and Quietness of Mind. All which seems to be confirmed by the Injunctions of Edward VI (P. 110.) I assure you (says that innocent King) for he was then a Child of about ten Years old, as young as any Intallible Pope) no small Study nor Travel has been spent by all the learned Clergy therein; and to avoid all Contention, it is brought even to the very Use as Christ left it, as the Apostles used it, as the Holy Fathers deliver'd it. That's Commendation enough in all Conscience: And the worst I shall remark vpon it, is to wish it were true. But, true or false, rational or irrational, Uniformity and Conformity thereunto with a great Penalty; (or else it would not have been Priest-Craft) is always thereunto annexed. See the Statute. If this precious Common-Prayer-Book, Rites and Ceremonies were made by the Aid of the Holy Ghost, how durst Church of England abolish the same, and confess Errability and Fallibility? And how durst John Calvin stile them *Tolerabiles ineptiae*, Tolerable Fooleries? Is not this to revile the Holy Ghost? or else those learned and discreet Men that compiled the same, told an Untruth, when it is said in that Statute, that they had an eye and respect to the most sincere and pure Christian Religion taught by the Scriptures, in compiling the Mattens, Even-Song, Celebration of the Lord's Supper, commonly called the Mass, (*the very Words of that Statute*) and prohibiting the use of any other Rite, Ceremony, Order, Form or manner of Mass, openly or privily.

If this be true, and that *this Mass* was compiled with all the Ceremonies (or Fooleries, as Calvin boldly calls them) by the Aid of the Holy Ghost, how durst any other succeeding King or Queen repeal, alter, or disannul the same, without sinning against the Holy Ghost: They might as well repeal, or alter the Bible. But it was repeated

repealed by the 1 *Mar.* and made more perfect (as if at first it were less perfect, though dictated by the Holy Ghost) by an *After-Statute* made by the said King and another Parliament, 5 and 6 *Edw.* VI. 1. with like Penalties as before, when it was *less perfect*. A strange Epithet for the Holy Ghost! The Vestments for the Priests mentioned in that Book made by the *Aid of the Holy Ghost*, are the very same with the Popish Priests at this Day; as I have often seen beyond Seas, namely, a *Tunicle* with a *Cape*, and an *Albe*, or *Surplice*.

At the time of the Communion there is a Commemoration of the Dead, even as the *Latin Mass* is declared to be a Sacrifice for the Living and the Dead; and *Invocation* to Angels, a *Wafer-Cake* and a *mingled Chalice*, Anointing the person baptized with the *Chrysome*, *Extreme Unction*, Prayers for the Dead, *Exorcisms*, *Dinges*, *Masses of Requiem*, and other *Ineptiæ*.

The Compilers of this Stuff, were *Cranmer*, *Ridley*, *Goodrich*, *Thimby*, *Skip*, *Holbeck*, *Day*, Bishops; *Taylor*, *May*, *Redman*, *Hayns*, Deans; *Cox*, the King's Almoner, *Robinson* Arch-deacon of *Leicester*, and all the discreet and Learned Men of the Realm, if the Statute say Truth; and which was received at its first coming forth, as the work of God, (as *Bancroft* tells us:) And then, I am sure, it was *Infallible*; and yet most of the Fooleries, as *Calvin* calls them, are left off as Fooleries, except bowing to the *Altar*; which is a greater Folly now than in those Days of the Celebration of the Lords-Supper, commonly called the *Mass*; for they (many of them) seem to believe *Transubstantiation*; but our Ceremony-Mongers most sillily pretend that they bow to nothing there at the Table, then to what is in alt and every other part of the Church; namely, *God's Omnipresence*, which cannot possibly be more in the *East* than the *West*, nor more in one place than another, or else they had a *Wafer God* in their Eye or in their Heart; or else a fatter Bishoprick in their Eye; especially in the Reign of a Prince Popishly affected; and therefore would countenance this Ceremony, that is not only very like Popery, but the very same Adoration; tho' perhaps the Adorers dare not (*now*) own the same Reason for their bowing as the Papists do; and therefore are punishable by Deprivation and other Penalties-mentioned in *Q. Elizabeth's Uniformity-Act*, for daring to use other Ceremonies than such only as are contained in our *Common-Prayer-Book*; and this of bowing to the *Altar* and the *East*, is not therein contained: And there

therefore my Sentence is, That they be therefore indicted and deprived, as more fully declared in my *Black Non-Conformist*.

*Nec Lex est justior ullas*, then to beat the Persecutors (or willing again to be enabled to be Persecutors) with their *own Rod*; their *belov'd Acts* of Uniformity and Conformity; why should not the *Perillus's* roar in their own Brazen-Bulls?

And right and good Reason; for if they be right *Church of England-men*, they do not only subscribe but assent and consent to all and every of the 39 Articles, and consequently to the 19 Article, that *they may err*, as well as the first Reformers, *Crammer*, and the rest who did err, even in what *they father'd* upon the Holy Ghost.

If they had said true, they had been *Infallible*, and then (and only then) Punishment of Dissenters is but Justice and Right. *Crammer*, has left a pretty good Name behind him, but that he apostatized to Popery, and subscribed thereunto: But when he perceived that, *all that* would not save his Life, but that he must be condemn'd for High-Treason, he re-assum'd the Protestant Religion, and so to dye a Martyr in *Fox* his Martyrology.

But his burning his *Right Hand* that subscrib'd, it is unaccountable; for it was his wicked Head and Heart that were in fault. The *Head* and *Heart* that guided his *Hand*, by his own Rule should first have been burnt; and should first have suffered, because they; (and not his Right-hand) did first *Sin* and offend; otherwise it looks too much like unto Hypocrisie and courting of *Fame* in his *last Minutes*, that should have been more *seriously* employed.

Though he is magnified for the same by *Fox* in his Martyrology, who had the *Wit* to keep his own Fingers out of the Fire, and prevent the Honour of dying a Martyr; which he so much and justly extols in others more Devout, especially if those Martyrs were *infallibly* in the right. Infallibility! was there ever such a Maggot crawl'd like this in any Bodies Brains, that had but common Sense?

Whatever is infallible cannot change, and what is capable of change must be Temporal, cannot be Eternal nor Infallible: And therefore, the crafty Priest-craft do (nay, are forced to) assert, that the Pope is God upon Earth: Oh, Blasphemy! *Clement. in Proem. Gloss. 5. Papa.* We read of the Man of Sin and Son of Perdition, *2. Thes. 2. 3, 4.* that sitteth in the Temple of God, and shewing himself that he is God.

— Papa stupor Mundi —

— Qui maxima rerum es,

Nec Deus, nec Homo, quasi neuter es inter utramque.

Pope ; the World's Wonder ! and its better part,  
Nor God, nor Man, but betwixt both, thou art.

The *Glossaries* have the Confidence to say (*Decret. Greg. lib. 1. Tit. 7. Quarto Personam. Glos. Sect. veri dei vicem*) That the Pope can change the nature of things, can make (or create) Something out of Nothing. *Naturam rerum immutat, substantialia unius rei applicando aliis, de nihilo aliquid facere potest, sententiam quæ nulla est facit aliquam, In his que vult ei est proratione voluntas; nec est qui ei dicat, Cur ita facis? Ipse enim potest supra Jus dispensare; de Injustitia potest facere Justitiam corrigendo Jura & mutando.* Which in English, thus I translate :

The Pope can change things from their former State,  
And Something out of Nothing can create :  
A Sentence in it self both void and null,  
He makes to be of perfect force, and full.  
Of none alive — his Popeship stands in awe ;  
His Will to him both Reason is and Law :  
And who dare say — Why do'st thou This or That ?  
Or question what his Popeship would be at ?  
Or if he does do wrong, who dare resist ?  
He can change Law and Justice as he list.

Therefore I will no longer (now) question his Infallibility. Let them that are out of their Wits believe him ; I believe in God.

Nevertheless, to conclude this Chapter, I will make bold to mind the Reader of one mettled old Pope (*Julius II.*) who though he was seventy Years old, *Bellico nomine clarus septuagenarius senex* (says *Michael Bucchuigerius Hist. Ecclesiast. pag. 279.*) clad in his Armour or Coat of Mail, ready to fight any body ; but he hated the French the most mortally, of all the people under Heaven, and therefore Interdicted and Anathematized their King (*Lewis XII.*) and all his Dominions, and absolved his Subjects from their Obedience, and gave the Kingdom of France to any good Body that could take it :

And by Decree of the Council at the *Lateran*, took from the said *French King*, the Title of *Most Christian*, and conferred the same upon the King of *England*, says *William Drummond* in his *History of Scotland*, pag. 138.

But King *Lewis* was even with him, calling a Council at *Pisa* to depose him, and beating the Pope's Army, stampt upon his Golden Coin this *Motto*, says *Thuanus*, *Hist. lib. 1.*

*Perdam Babylonis nomen.*

I will destroy *Babylon*.

The news of this Defeat coming to the Pope, as he was saying his Beads by the Fire-side, he threw his Beads into the Fire, with this Curse; *Sint ergo Galli in nomine Diabolorum.* All the Devils in Hell take the *Frenchmen*.

And forthwith causing the Trumpet to sound, *Boots and Saddles, To Horse, to Horse*, and marching against the *French* (with recruited Forces) as he march'd over the Bridge at *Rome*, with the *Golden-Cross-Keys*, like a Mace, carried before him, he snatches the Keys, and threw them into the River *Tyber*, with this Blasphemous Curse, *Sint ergo claves in nomine Diabolorum.* The Devil take the Keys, give me my Sword.

Of which Fury, *Ducherius*, thus——

*Cum Petri nihil efficiunt ad Prælia claves,  
Auxilio Petri forsitan ensis erit.*

Since *Peter's Keys* can give no Victory,  
What good *St. Paul's keen Sword* can do, I'll try.

But (*Pasquin* at *Rome*) admonishes Pope *Paul* (such another *Hector*.)

*Conde senex Gladium, & Christi reminiscere verbi,  
Quod dixit Petro, dixit & illi tibi.*

Put up thy Sword, said *Christ* to *Peter*, *He*,  
(What was to *Peter* spoken) meant to *Thee*.

To which, in the Name of Pope *Paul*, the jeering *Pasquin* answer'd:

*Quod dixit Petro Christus, nolim esse putetis  
Dictum (Pontificum Pace Petriq;) mihi.  
Nam, neq; sum Petri Successor, nec quoq; talem  
Agrosceit bona pars Christo colorum hodie.  
Pauli ego (successu ceptis meliora deinceps  
Dii favèant) sumpsi nomen & arma simul,  
Et Christi verbi memor intrepidusq; minister,  
Non veni pacem mittere sed Gladium.*

What *Christ* to *Peter* spoke, think not to be  
(By the *Pope's* lieve and *Peter's*) spoke to me:  
Nor good *St. Peter's Successor* am I,  
(And few in *Christendom* this *Truth* deny)  
For, I the Name of *Paul* and his *Sword* take;  
Me (All ye *Saints*!) therefore *successful* make.  
I (like a stout *Disciple*) mind *Christ's Word*;  
I came not to send *Peace* here, but a *Sword*.

A *Sword*! Ay, that only is the *Pope's* convincing Argument of their *Infallibility*; when he can cajole a silly bigotted Prince or Magistrate to cut *Throats* for the *Pope's* sake, and the sake of his shaveling Priests and bloody Jesuits.

*Obj.* But, may some say, Hath no Church the Impudence to pretend to *Infallibility* but the Church of *Rome*, and not that *Romish* Church 'till 700 Years after *Christ*?

*Ans.* I answer, No; not now: Time was, when the Church of *England* (since the Reformation) did pretend to *Infallibility*; and that even their Common-prayer-Book, and all the Popish Ceremonies therein, were all *infallibly Divine*, and the very Dictates of the *Holy Ghost*: But the Church of *England* recanted in *Q. Elizabeth's* Reign, all *Infallibility*: If so, Excommunication, or other Persecution of Dissenters, for Schism, is Nonsense and unaccountable. To pretend to *Infallibility*, is not only a Lye, but a Priest-Craft Fraud. Thus we poor little frail Mortals (like Corn between two great contrary Mill-stones) are bruised to *Pomice*; no help. Thus one King and Parliament in *England* most infallibly make a Statute-Law for *Uniformity* to all and every thing in the Common-prayer-Book,

Book, *Rubrics* that are contradictory, (as I have proved in my *Ceremony-monger*) and *Athanasian's Creed*; in *Athanasius* his crabbed Terms of Art, and scarcely intelligible. Ay, but suppose we will not, cannot subscribe to all in spite of our Teeth: Then *starve and dye*.

Afterwards comes another King, and another Infallible Parliament, and quite contrary disannuls, *ab libitum*, the Acts of Uniformity and Conformity; and you may be lawfully of what Religion pleases God and your selves; and your own Consciences are left free, and without Impeachment. We thank you lovingly: I mean, the Laity thanks God for so kind an Infallible Parliament. But we poor Inferiour Clergymen (of the *lower Orb*) *we must*, we must believe, and subscribe, *volentes, volentes*, or else turn Captains again, and go to *Gibraltar* or *Flanders*. A woful *Dilemma* is our Lot! among the *Priest-Craft-Acts*.

*True State Policy* never did need these Priest-Craft-Shifts and Arts. Priest-Craft cannot subsist (but as it begun in the World) by Fraud or Force.

Our Age (since Printing came practicable) is too well seen and knowing, in the juggling Arts of cheating Priests, that they have no hopes of Success with *pious Frauds*: Force therefore, or nothing, will do.

For they have no more Reason, Religion or Scripture to vouch them, than the silly Ceremony-monger his nonsensical Worship and Adorations: Can you blame me therefore, by all Arts, to trinkle a Popishly-affected Prince (where he may be found) or some silly well-meaning Bigot, to draw his Weapon, or command his Jaylors, Tackers, Sumners and Hangmen, to help him to defend the Faith, that Priest-Craft (not Christ) invented. If such a Priest-ridden Prince cannot be found for Love nor Money, Priest-Craft must make its *Exit*.

## C H A P. II.

*Of Priest-Craft, by Fraud.**Particularly of that vulgar Error,**That few shall be saved, and most People damn'd.*THE Soul of Priest-Craft, is *Fraud* or *Force*.

The Popish-Priests could never have been so Rampant to enslave Emperors, Kings and the silly Laity, had they not first *out-mitted them*, or fraudulently cheated them into a Belief, that they were so very necessary Tools for working out their own Salvation, That they must all *be damn'd* that had not a Priest to *absolve them*, (which is never done without Money, except to the Poor, that has none, and then and there neither Prince nor Priest can get their due:) But if any Sinner have a Purse, the Priest always gets a Finger into't, or else curses and damns the Sinner to the Pit of Hell, and bids the *Devil take him* for a Reprobate and a Curmudgeon, or, at least he sends him into the Fire of Purgatory; from whence his Executor may redeem him, if he please to be so *open hearted* as to redeem Curmudgeon; (that nigardly lov'd his Wealth more than the Health and Wealth of his Soul) but not till this charitable Executor or Friend to the *deceased Dives*, be *open-handed*, and pay down the ready Money (for the Priests have been so often cheated that they have no Faith and will not trust) to send a *Mass* or two (or two thousand) so far as Purgatory to fetch a Soul thence, and then convey it to Heaven, but never without *Money, Money*.

These Popish-Priests have got the Weather-gauge, and have much greater Advantages to get Riches, than we poor Protestant-Priests: Not to mention their greatest Argument to prove themselves necessary to the Laity; namely, The Laity *cannot make a God* without a Priest; nor the Priests never dreamt that there was such an Omnipotency in a shaven Crown, till 700 Years after Christ's Incarnation; for it was the seventh Century (as I shall show hereafter) before the honourable and profitable Doctrine of Transubstantiation got a *License to pass* Carrant for a piece of Religion and a point of Faith. But,

But, alas ! poor Protestant-Priests are forced to *make course Shifts*, to approve and prove themselves necessary Tools to work out the Salvation of the Laity, and to endear themselves and their Labours to the Bigots, especially the Independent-Priest-Craft, and Lecturers, and poor Preachers in Corporations that have *no Livings*, except *Alms*, nor Benefices, except *Benevolence* ; living, as Prisoners in *Ludgate*, of the Basket : Where begging and praying will not do, there must be some Divine Act or Priest-Craft, by Frauds to make their bigotted Hearers believe, that few, *very few* shall go to Heaven, at most none but such as cull themselves out from the rest of the World, into a *seperate Congregation* ; and of these Congregations, *none but our* Congregations, say the *Anabaptists*, and of those, none but the *Free-willers* ; and none but our Congregation's, say the *Independents*, and *Brownists* and *Quakers*, and but a few, a very few of those neither ; not above one of a City, and two of a Family, or Tribe : And all this they vouch by Scriptures, ill interpreted and worse applied. A very fair Account ! as if the most Holy and Righteous God made this World *only* or *chiefly* for the Devil, created them to be damned : It had been much better for the World that it had never been made at this rate ; and much more for the Credit and Honour of the Glorious God never to have his Justice and Mercy fullyed by employing his Omnipotence to make the World out of nothing : It had been better for all Parties, that it been nothing for evermore, than to be something, made only to be plagued for evermore, and to people Hell with howling Inhabitants, and Comrades for the Devil.

And therefore, it could never enter into my Creed, that few shall be saved and most people damned ; and I doubt not but to set Heaven Gates wide open in spite of cheating and crafty Priests, and vindicate the Justice, Mercy and Holiness of God, by them defaced and disgraced : And all this, God willing, I will do by plain Texts of Holy Scripture, and answer all Objections made by Priest-Crafts to make themselves necessary, at least not so necessary as they would insinuate by such Texts as these——— *Strait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it.*

First, then, this *strait-lac't* Doctrine seems contrary to the Justice, Mercy and Holiness of God, that the *Devils Church* should be greater and *better filled* than *Christ's Church* : And if a great Train of Followers be Honourable to him that leads them and triumphs, shall the Devil be more Honoured and Triumph with a greater Train

Train of Followers, then the Lord Jesus Christ at the Great and General Day of Judgment? God forbid!

Shall the Holy One that inhabits Eternity, and punishes Iniquity, commit Iniquity? It is Blasphemy, the greatest Blasphemy to imagine it, or that the Throne of Iniquity can have any Fellowship with him, that punishes the Nations for their Iniquity? God forbid, that we should so think, or so Blaspheme! Let Priest-craft insinuate what it will to the contrary, to make themselves necessary and adored.

Iniquity! what's that? Iniquity is every thing that is contrary to Equity and Right; but is it Equity and Right for God to reap where he has not sown, or punish Men (as the *Indians* and Heathens) to all Eternity in Hell, for not believing in Christ, of whom they never heard? or having heard, cannot (though they are very willing to believe) I say, they cannot believe, having not the Grace of Faith, which no Man can possibly have but they to whom it is given; nor can any suffer for Christ's sake, but they who have the Grace of Suffering, as had the *Philipians* 1. 29. *To whom it was given in the behalf of Christ, not only to believe, but also to suffer for his sake.*

Implying, That no Man can be a Confessor ——— to believe ——— nor a Martyr to suffer, except God give to such the Grace of Suffering and the Grace of Faith. And this Wind bloweth where it listeth.

Do we believe the Holy Gospel? then we must believe, *Jo. 3. 27. A Man can receive nothing except it is given him from Heaven. No Man can come unto me, saith Christ, except it be given unto him of my Father, Jo. 6. 65.*

Therefore the Apostles and Disciples of Christ followed him, *Because to them it was given to know the Mysteries of the Kingdom of Heaven, but to the Multitudes there it was not given, Mat. 13. 11.* And shall we damn all those Multitudes for not believing, when Christ says, *That God had not given them Grace to believe?* and without God's Gift no Man or Woman ever had or shall have the Grace of Faith and the Grace to suffer for Christ's sake; *for who hath resisted his Will? Rom. 9. 18. 19. Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardeneth (that is, doth not soften and mollify their hard and stony Heart,) why doth he then find Fault?*

I answer, That the Holy and Just God never finds fault, nor ever will, where there is no Fault ; (so far we ought to justify the Righteousness of God) that never finds fault, but when the fault is in our selves.

Which can never be in the Heathens and *Indians* (by much) the greatest part of this present World, if they do not believe what they never heard of. *He that believeth* (with a True and Gospel Faith) *and is baptized, shall be saved ; and he that believeth not* (with a True and Gospel-Faith) *shall be damned ;* that is, those, and only those that hear the Gospel, and yet will not believe ; but such as never heard of Christ and the Gospel, what shall become of them? Of that I will treat by and by.

In the *Interim*, by what Signs and Tokens shall we (that hear the Gospel) know that we believe (*with a True and Gospel-Faith*?) Mark 16. 27, 28. Our Blessed Saviour, if we believe his Words, tells us there, That these Signs shall follow them that believe (*with a True and Gospel-Faith*) *In my Name shall they cast out Devils ; they shall speak with new Tongues ; they shall take up Serpents* (as St. Paul did ; ) *And if they drink any deadly thing, it shall not hurt them ; they shall lay Hands on the Sick, and they shall recover.*

*But when the Son of Man cometh, shall he find Faith on the Earth ?* Luke 18. 8.

The want of Faith (at *Rome*) who need to fear ?  
*Priest-craft* supplies all that is wanting *there*,  
 And (I had almost said) what's wanting *here*.

A great deal of Unbelief was in the very Apostles and Disciples of the Blessed Jesus ; inasmuch as he called them——a *Faithless Generation* ; and must we not believe that he said true, and did not *mis*call them ?

A Faithless Generation then they were ; and yet we believe that they are in Heaven, and shall sit on twelve Thrones (as Christ promises) judging the twelve Tribes of *Israel*.

A little Faith they had, and *but a little*, but that little (mixt with a great deal of Unbelief) was sufficient enough to carry them to Heaven. Thus also the Father of a Child (that was possessed with a dumb Devil) had a little Faith mixt with Unbelief, and yet it was a *sufficient Faith*, Mark 9. 23, 24.

Despair

Despair not then, Oh! ye Christians! though you have but little Faith mixt with Unbelief; it will be sufficient, if you pray, as he did; *Lord, I believe, help mine Unbelief.*

For the Holy God is so Just (as I said before) as not to expect to reap where and what he has not sown, or, to punish us for any Defects of Faith; which we cannot, with all our best endeavours, help.

Nor can my Charity be so niggardly, and severe, to condemn (as some Bigots to Priest-craft do) the greatest part of the World, and send them all to the Devil.

For which the Crafty Priests alledge two Scriptures especially.

1st. That of our Blessed Saviour, *Luke 13. 23, 24.* when One said unto him, *Lord, are there few that be saved?* And he said unto them, *strive to enter in at the strait Gate; for many, I say unto you, shall seek to enter in, and shall not be able.* For (*Mat. 7. 13, 14.*) *wide is the Gate and broad is the Way that leadeth to Destruction, and many there be which go in thereat; Because, strait is the Gate and narrow is the Way that leadeth unto Life, and few there be that find it.* ἐν ὀλίγοις ἐν σωζομένοις. Which ought to be translated—— *are the saved few?*

The Followers of Christ were called *Christians* from Christ, their Captain and Leader; and σωζόμενοι or the *saved*, from Saviour, their Captain and Leader.

So that One (he has neither Name nor Sir-name) came to Christ, and desired to know whether *the saved*, or the *Christians* that followed him were few or many? As if he should say, look over thy Muster-roll and tell me, are thy *Followers*, or *the Saved*, or the *Christians* few or many.

Where by the σωζόμενοι, or *the Saved*, is not meant those that shall be saved at the Day of Judgment, or in Eternal Salvation; but only to know whether he that was by some esteemed the Christ, or Messiah, or Saviour of the World, whether that *Some* were a great Summ, a great many, or but a few?

To which Christ gives no direct Answer to the Man that made this critical Enquiry, but obliquely, turning himself to the people, he said (not to him, but) to them, *Strive to enter in at the strait Gate, &c.*

Christ, or the *Messias*, was expected by the Name of Saviour, *Luk. 2. 11.* *Unto you is born this Day, in the City of David, a Saviour, which is Christ the Lord:* And *Matt. 1. 21.* *Thou shalt call his Name Jesus,*

(in English) Saviour, for he shall save his People from their Sins. Joh. 4. 42. *We know that this is indeed the Christ, the (Jesus, or the) Saviour of the World.*

So that all the meaning that can be gathered from the Question to which Christ did not think fit to make a direct Answer, is only this: Are the *Jesuits*, or the *Saved*, or the *Christians*, or thy *Followers*, few or many? examine thy List, or Muster-Roll, and tell me. It seems the Man had a mind to be of the strongest side.

Christ gives the Answer, *not positively*, but (indeed and indirectly) against himself; as if he should say—In this my Day of Humiliation and Suffering, a poor Man, and a Carpenter, and the Son of a Carpenter, and one that preaches up Self-denial, and taking up the Cross, abandoning Father and Mother, if they will follow me: It is a likely business that I should have many willing to enter this strait Gate, and narrow way: No, most people love the broad, easie way; and many there are of that number and Opinion.

For which Cause (having so few *Jesuits*, or of the *Saved*, or *Christians*, that follow'd him; and many of those that did follow him, turn'd *Deserters*, and left him, and walked no more along with him in the strait Ways he directed: And though he did many mighty Works and Miracles amongst them, Matt. 11. 20, 21, 22, 23. yet they repented not, nor turn'd unto him: Wherefore he rebukes or upbraids those great Cities of *Chorazin*, *Bethsaida* and *Capernaum*. And in the 28th Ver. of that 11th Chap. he seems to alter his stile, and to get the more Followers to come to him and after him: He tells them *not of any strait way*, or a heavy *Y oak*; but a very easie pleasant Path, Matt. 11. 28, 29. *Come unto me,—&c. And I will give you ease and rest: For my Y oak is easie, and my Burden is light.*

Whereas Priest-Craft now would fright people out of their little Wits, and make them believe, that the way to Heaven and to follow Christ, is (as the *Jewish Puritans*, called *Pharisees* or *Perasians*, taught) to look *surly*, with a Countenance as distorted, disfigured and fowre, as a *Quaker*, that usually looks so fierce and grim, as if they would fight you, or at least, bite you; laying a *Y oak* upon the Necks of their Disciples, that neither they nor their Fathers were able to bear, and say so many long Prayers, and hear so many long-winded Sermons, Sermons, Sermons, Sermons printed, and

Sermons

Sermons copied and transcrib'd out of Sermons and Print; and thus new-vampt, the silly people buy them and pay for them, as for new Ware.

Whereas, the Ways of Wisdom are *Ways of pleasantness*, and all her Paths are *Peace*; the Ways of Priest-Craft is *Bondage* to foolish Superstitions, silly Ceremonies, and long Prayers (so many *Pater Nosters* and *Ave Mary's*) in spite of *Matt. 6. 7, 8, 9.* and *Eccles. 5. 2.* Let thy Words be few, and be not rash with thy Mouth, to blatter out any thing before God,

Rejoyce evermore (and lest they should forget it) again, I say, rejoyce. St. Peter converted three thousand with one short Sermon, before ever there were one Word of Scripture in the New Testament. So Christ, in the longest Sermon he (at any time) ever made (his Sermon upon the Mount) none of the Sermons above a quarter of an Hour long: If we should go into the Pulpit and make such short Work, the people (so used to Hypocrisie and Priest-Craft) would hont us out of the Church.

Much more, if we should go into Church, and pray, only as Christ taught and commanded his Disciples (when they pray, to say) their *Pater Noster*——or——*Our Father*——which art in Heaven. And yet we all pretend to believe in Christ, and to follow his Precepts, and do as he bids us, and pray as he bids us; but it is all Hypocrisie and a Lye. Oh! foolish people and unwise!

This brings to my Mind, the Sum total of Christian Religion, which I printed in my Book, called——*Gregory Father Gray-beard*, with his *Vizard off*——above thirty Years ago, in some Reflections upon *Andrew Marvall's*——Rehearsal transpos'd——page---262.

By the *Liturgy* learn to pray;  
So pray and praise God every Day.  
The *Apostle's Creed* believe also;  
Do as you would be done unto.  
*Sacraments* take, as well as you can:  
This is the whole Duty of Man.

To every thing in Religion, as well as in Superstition and all other *Ordinary Things*, there is a Season and a Time to every Purpose under Heaven.

**In Religion or Superstition**——**Auricular Confession** had the Vogue a long time——This was a subtle piece of Priest-Craft. Hereby the Priest knew all the Secrets of (and consequently had the command of) all the Family. This was an assured way to Heaven, though the Sinner forget it (perhaps sometimes) 'till he came to the Gallows. Now it is exploded in *England*; and in its room, Sermons, Sermons, Sermons, and Repetition of Sermons, have the Vogue: All other Devotion in the Church is but Porridge, as they prophanely word it; give us Sermons, Sermons, Long-winded Sermons; though it goes in at one Ear and out at the other.

Once was——*No Pater Noster, no Penny*; now——*No Sermons, not a Penny, not a Farthing.*

I have lived amongst the naked *Indians* in *America*, that never heard of Christ, nor the Gospel; and I have found more Honesty, Humanity, Loving-kindness and Fair-dealing in *one Day*, than amongst those *Sermon-mongers* in a Year; who whilst they make a loud noise, prate and keep a pother about their Religions and their *Priest-Craft-Divinity*, have forgot all *Humanity, Honesty* and *natural Goodness*; and instead thereof, and of the Practice of Piety, practise Hypocrisie, Lying, Slandering, Cheating, Dissembling, Malice, Revenge and Back-biting; a *Turk* would blush to be so vile.

And withal, they have dressed up their Religion, or rather Superstition, in such a ghastful, frightful Shape, that people are rather deterred than invited into the true Way to Heaven; which is a pleasant Road, and Christ's *Yoke easie*, and the *Burden light*.

2dly. The second Proof which is usually brought by Priest-Craft to enlarge the Devil's Kingdom, and make his Subjects far more numerous than those of the Kingdom of God, is *Acts* 4. 12. *Neither is there Salvation in any other: for there is none other Name under Heaven whereby we must be saved.*

We must be saved? that is, *We* (to whom the Gospel is preached) must be saved, save only the Name *Jesus*.

And, I will add——Whereby the *Heathens* (and all Mankind that never heard of Christ) shall be saved, but only the Name *Jesus*.

The Name; that is, the Power of *Jesus*: The Name of the Lord a strong Tower; the Righteous run into it and are safe: that is, The Power of the Lord is a strong Tower.

How far the Power of Christ, or the Merit of his Death and Passion does extend, even to them that never heard of him, I dare not limit.

To the Law and the Testimony let us look. What says the Holy Scripture in this Case?

St. *John*, (1 *John* 2. 1, 2.) says, that *Jesus* Christ is the Propitiation for our Sins; and not for ours only, but also for the Sins of the whole World.

It is endless to multiply Quotations, to this purpose, in all the New Testament. St. *Paul* tells *Timothy*, that he trusted in the Living God, who is the Saviour of all Men, especially of those that believe.

And I also trust, that neither Hell nor Purgatory is so full (replenished) with Inhabitants, as Priest-Craft (I know wherefore) would perswade, and which few of the honestest and wisest of them do believe; though most especially Christ is the Saviour of those that believe.

But who are we that dare limit and pinch, and confine, and monopolize the Grace of God, to a Party, to a Faction, and a very silly one many times, God knows?

For I have good Reason to believe, that God did not send the Son of his Love, to suffer so much, and all upon a fruitless Errand, and doing so little, as to save a paltry sort of ignorant, self-conceited, factious, pragmatistical, dogmatistical Coxcombs. No, surely; for God sent his only begotten Son into the World, that we might live through him, not all, or most of Men be damn'd, notwithstanding his Infinite Merits. 1 *Joh*. 4. 9, 10, 14. Being sent of God to be the Propitiation for our Sins, and to be the Saviour of the World, especially (tho') of those who believe. That as in *Adam* all die, so in Christ shall all be made alive; not only by a Resurrection, but it conduce to nothing but more eternal and greater Torments.

The Benefit of a Resurrection which was purchased by the second *Adam*, had been so far from being a Benefit, that it had been better for such as do not rise for the better, to have slept for ever: *Irritam facio gratiam Dei*, saith St. *Paul*, I do not frustrate (or make void) the Grace of God; God forgive them that do stint and limit the infinite Goodness, Equity and Mercies of God, which Holy Scripture and Right Reason does not make void, frustrate, nor extenuate, nor Priest-craft does to render its self the more considerable, and necessary,

cessary, praying of one of a City, and two of a Family, Jer. 3. 14. spoken there of their return out of Captivity into Babylon: Or is spoken of returning to God, it is only an Hebraism, like that. Where two or three are met together I will be in the midst of them; so he will if there be 200 or 3000, he will be in the midst; but two or three need not despair, for their Paucity.

I believe in God's Promise concerning the Kingdom of Christ (by the Consent of all Interpreters) *Is. 2. 2. and Mic. 4. 1. That the Mountain of the Lord's House shall be established upon the top of the Mountains, and shall be exalted above the Hills; and all Nations shall flow unto it.*

But how they shall flow, or in what measure; what, are we to enter the Secrets of the Purposes of the Holy, Just and Merciful God? For the Scripture saith, *In every Nation he that seeketh God and worketh Righteousness, is accepted of him.*

In short, the Christian Religion is easily learnt, and as easily practised by all that give their Mind to Virtue.

When the trembling Jaylor asked the way to Heaven, St. Paul and St. Silas, told him only this — *Believe on the Lord Jesus Christ, and thou shalt be saved.*

And all the Qualification that St. Philip required of the gilded Blackamore (Treasurer to Queen Candace) to make him a Church-Member of Christ, was only, *if thou believest, thou mayst*; and the Eunuch said, *I believe that Jesus Christ is the Son of God.*

Believe not Priest-Craft, but believe St. James 1. 27. *That True Religion and undefiled before God and the Father, is to visit the Fatherless and Widows in their Affliction, and to keep himself unspotted from the World.* This is a short Model of Devotion, but enough to make Men truly Religious, without reading so many Schoolmen-Treatises of Divinity, Books, Books, buy my Books, buy my Sermons, Sermons.

All Men that have Reason and make use of it (the chiefest, if not the only thing that distinguishes Men from Brute-Beasts) do acknowledge that it is greater Blasphemy to deny the Holy, Great, Only and Eternal God to be Just, then utterly, like Atheists, to deny his Being altogether: If there be any such Fools in the World, or Irrational Men, as to say, *There is no God*; because, if Almighty God have never so much Power, Greatness or Omnipotency, if he want Justice, how is he distinguished from the evil Spirits? They have

Power

Power, and the greater any Power is, the more abominable it is, if it wants *Justice*. Amongst us, the greater Power, Strength or Valour any Man has, he is the greater Villain and Devil Incarnate, if he wants *Justice*.

And if any *Text*, bound up in the Bible, should seem to attribute *Injustice to God*, it is certainly foisted in by the Negligence or Malice of Transcribers: Of which you may read many Instances in two most Learned Protestant Authors, *Lewis Capel* (Minister and Professor at Saumur) in his *Critica Sacra*, and in *Beza's* Notes upon the New Testament.

The said *Ludovicus Capellus* says, he was thirty six Years about that most Excellent and Necessary Tract, in discovering the many Errors crept into our *Protestant Bible*, by reason of the fault of Transcribers indifferent Copies.

The Incomparable *Grotius* (in his Epistle to the Learned *Capel*) commends his Labours to the Skies, saying——*contentus esto magis potius quam multis Laudatoribus*.

If *Wise-men* praise thy Critical Essay,  
No matter what the (*many*) vulgar say.

And in the said Notes of the most Learned Protestant, *Beza*, you may see abundance of Instances of Varieties in Omissions, Additions or Alterations, and several Readings in the several Manuscript-Copies, and in the Commentaries of the Fathers: Of which I list not to give any Instance in particular, except one or two trivial ones, as in *Mat. 27. 44. The Thieves also which were crucified with him cast the same in his Teeth*; which *Beza* observes, is not in an Ancient Greek-Copy, but he believes some Transcriber has devoutly tract it out, because it is contrary to *Luke 23. 40, 41*.

And in *Mark 1. 2*. It is said in our *English Bibles*, *As it is written in the Prophets——Behold I send the Messenger before thy Face, which shall prepare thy Way before thee*.

Whereas in the vulgar Translation (which the Council of Trent makes to be the most Infallible Copy of Holy Writ, as also *Tobias*, *Judith*, *Wisdom*, *Ecclesiasticus*, first and second of *Maccabees*, which we account Apocryphal) and also the vulgar Translation of *St. Jerome*, and some Greek-Copies read in *Mark 1. 2*. thus——*As it is written in the Prophet Esaias*——Whereas, indeed, there is no  
E such

such Sentence in *Esaias*, but in *Malachy* 3. 2. so that our *English* Bible seems to be the rightest and truest Copy.

Nevertheless, I have been scandalized sometimes when I have heard a little *Domine* or Curate in the towering and topping Pulpit tell the People——from *Revelations* 22. 18. 19. *If any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book; And if any Man shall take away from the Words of this Prophecie, God shall take away his part out of the Book of Life, and out of the Holy City, and from the Things which are written in this Book.*

Hence making every Man a *Rebrobrate* and an *Albeist* that like the Learned *Criticks* aforesaid (which the poor *Wretch* never read or heard of) that shall dare to mention the several Alterations and Readings and Additions in several Copies and Translations of the Bible: Whereas in Truth the *Anathema* aforesaid in the *Revelation* is only against those that take away from the Words of this *Prophecy*, (namely of the *Revelations*, not of the *whole Bible*, as the *Book-binders* have stich't and bound (now) together, the same relating only to the *Revelations*; which had not the Honour to be generally esteemed to be——*Canonical Scripture*, till one hundred Years after Christ.

But the Gospels of St. *Peter*, St. *Andrew*, and twenty more, took place before the *Revelations*, which I omit purposely to enlarge upon.

This may serve for a Specimen; I do not think it seasonable to say more, only to give a Hint, That the *Best-Test* to make us know which is Holy Writ, which not, is *Right Reason*, illuminated by the *Holy Spirit*; and if any thing by the Negligence or Malice of Transcribers, or different Copies happen to be foisted in, we are not to believe the same, especially, if inconsistent with the Justice, Holiness and Mercy of the Almighty God.

*Origen* (esteemed by some one, of the most Ancient Fathers of Christianity, who lived in the 2d. Century, about two Hundred Years after Christ, and had many great Bishops, even of *Rome* and *Constantinople*, of his Opinion, called *Origenists*) was of Opinion That it consisted not with the Infinite Mercy and Justice of God to punish Men *Everlastingly* for Sin; (which at worst can be but *Finite*, and if that of the Apostle be true, That where there is no Law there is no Transgression; then, therefore, they cannot be Sinners or Transgressors of a Law they never heard of, as the Heathens.

But then these Scriptures were objected to him——Go ye cursed into Everlasting Fire prepared for the Devil and his Angels. Origen smiled at the Objection (for he understood the Greek and Hebrew Languages,) and answered with another Text of Scripture, *Jonah* 2. 2, 6. Out of the Belly of Hell cryed I. The Earth with her Bars was about me for ever.

Where by Hell is meant nothing but the Belly of a great Fish (not a Whale as the Vulgar-Errour) for a Whale's Throat is narrower (to my Knowledge than a Fish (called a Shirk) but of two Yards long;) and in this Hell he stayed for ever (that is, three Days) for the Hebrews by for ever, and Everlasting, mean only a long time; which is accounted longer or shorter, according to the Inconvenience.

Three Days in the Hell of a Fishes Guts is, no doubt, a long time.

But I am no *Originist*, nor Defender of his Error; only I must so far defend him, That something may be rationally said for him, when we treat, (as now I do) in justifying the Righteousness and Mercy of God; which is Infinite, and his Ways unspeakable and past finding out.

And, as David says, *The Heavens declare the Glory of God, and the Firmament shows his Handy-work*: So say I, none that have Eyes to see the Heavens and Earth, but must conclude that they either made themselves (which is impossible) or else were made.

They could not make themselves of all Eternity, because they are changeable; nothing that is changeable can be the same, and whatever is not always the same, can never be Eternal.

That only can be Eternal which is unchangeable: I the Lord change not, nor cannot repent, for he is not a Man that he may repent.

And tho' Man and all Earthly Beings live always upon the old and new Exchange, always varying as the Seas and Earth; but what is Eternal (which is the Only, Infinite, Unchangeable and Just God) cannot possibly change nor alter his Eternal Thoughts and Decrees, do what silly Man can: God is unalterable, unchangeable, and therefore Eternal, though we could pray our Hearts out; God Almighty in his Providence has preserv'd necessary Scripture enough (without Blémishes, Alterations or Defects) to carry Men to Heaven; and that's enough. And thus much for Priest-Craft-Fraud; and I could not say less, if to the purpose.

## C H A P. III.

*Of Priest-Craft by Force.*

**T**His kind of Priest-Craft has, in *England*, had *its Day*; and its Reign is now happily ended, by that most Just and Necessary Law for Toleration.

*Force* has been rampant in the Reigns of *Popishly-affected* Princes, and still reigns, against all Reason and Religion, in *Popish* Countries, by the pious assistance of *Dragoons*, *Jaylors*, *Constables*, *Burgh-bailiffs*, *Hangmen*, the *Devil* and the *Inquisition*; to the ruin of Commerce and Trade, and to the ruin of some *Bigot-Princes*, and loss of their Dominions. Witness the *Seven United Provinces*, lost to *Spain* for ever; and the ten remaining Provinces in *Flanders*, lost to all good Trade, Prosperity, Commerce and Peace.

The said happy Act for Toleration gives us no new Right, but delivers us from Oppression in our Liberties and Properties (our native Rights) as *Englishmen* and *Christians*, by some thought to be impaired by the Priest-ridden Acts of Uniformity and Conformity to an errable Church. I dare not say of this Act of Comprehension and Toleration, as some bold Men have (I think blasphemously) alluded, That whosoever shall fall upon this Stone (though they be *Tackers*) shall be broken; but, on whomsoever it shall fall, it will grind him to Powder; except, by the Stone (which is certainly meant of *Christ*, be also meant of the *Members of Christ*, when persecuted; as our Saviour seems to inculcate, *Act. 9. 5. I am Jesus whom thou persecutest*; that is, *in my Members*.

If any thing be undoubtedly Antichristian, it is this same *Priest-Craft by force* and strong hand, conjoin'd with *Jaylors*, *Hangmen*, *Fire*, *Faggots*, *Curses*, and a *Priest-ridden Magistrate* to be the *Jack Ketch*, and do the *Priest-drudgery*; they have a happy and honourable Employment.

———When Priest-craft cannot do,

The *Jaylors* and the *Tackers* help them through.

This *Black-guard* is the only *Life-guard* of a *High-flown*, *Persecuting*, *Fierce*, *Proud*, *Covetous* and *Revengeful Ceremony-monger*.

*Disband* but this Black-guard, and the *High-flown* would be lower than we poor Mortals.

For our blessed Saviour and his Apostles (that did certainly love true Christianity, as much at least as any silly High-flown, and Covetous Ceremony-monger, and had as much Wit surely to understand *how* to promote true Christianity, yet never provided for themselves such a *Devilish-like* Black-guard.

For, the true Kingdom of Christ is (*in*, but) not *of* this World: If it were *of* this World, then he would need (as the *French King* does) *Dragoons*, *Jaylors* and *Hangmen* to make new Converts, and High-flown Ceremony-mongers; but, *now* is his Kingdom not from hence.

Will not the Miscarriages and the fatal Consequences in — 40 and 41, 41. (so often mentioned by an *Observer*) move you?

Did not King *Charles I.* (too late) God knows, repeal and disannul the *High-Commission-Court*, and the Oppression thereof, by 17 *Charles I.* and afterwards by his Son after his *Restoration*, in 13 *Car. II.* 12. For that *High-Court* branded some, cut off the Ears of others; but poor *Laud* at last suffered more. I was once almost angry with Sir *Richard Baker* for eternizing to Posterity, the silly *Scotch Baggage*, her Name and Acts, the first Blow that ever was given by any to *Laud's Common-prayer-Book*, and the *Injunctions* for Uniformity thereunto; which *first Blow* began the Blows and Wars of the Scots against King *Charles I.* till they (like *Judas*) betray'd and sold him to the Executioners. I'll repeat *Baker's* very Words, pag. 458. No sooner was the *Book* (meaning the said *Common-prayer-Book*) opened by the *Dean* of *Edinburgh*, but a number of the meaner sort (set on no doubt or abetted by the greater sort, as appeared afterwards) with clapping their Hands and Out-cries, made a great *Uproar*; and one of them, called *Jane* or *Jannis Gaddis* (yet living at the writing of this Relation) flung a little folding Stool, whereon she sat, at the *Dean's Head*, saying, *Out thou false Thief, dost thou say the Miss at my Lug?* Which was followed with so great Noise and Confusion, that not any one could either hear or be heard: Whereupon the *Bishop* of *Edinburgh* stept up into the Pulpit, hoping to appease them, &c. To appease them! a cunning Plot! why that irritated them more, till, like Bees or rather (*Wasps*) they came swarming about his Ears, and were the more enraged, (*says Baker*) throwing at him Cudgels, Stools, and what else was

in the way, even to the endangering of his Life. And poor Lawn-Sleeves (or Scotch Sleeves) by the peoples Rage (who waited the Bishop's retiring to his Lodging) was so assaulted, as (had he not been rescued by a strong Hand, (says Sir Richard Baker) he had probably perished by their violence.

God blefs every good Man (and great Man too) from the violence of the Mob; when sometimes (like Dogs) they run mad, and snap at all they meet in their way, right or wrong; tho' (the Truth is) a popular Rage (like the Pope) is not always infallible, yet they are seldom in the wrong in their Uproar, when it is (as it was against the Popish Priests when King James II. thought it expedient to trip off) *Universal*. But I may as well (like St. Bede at Durham) preach to a heap of Stones as to some *unthinking Bigots*, and publick Sots, that (self-conceited) *bray then in a Mortar* they will take no warning: *Hullon*, then go on, a Heathen could say——*Quem Jupiter intendit pendere dementat prius*.

I pity the Fate of Malefactors (as they go up *Holborn* towards *Tyburn*) though they deserve to be hang'd; much more do I pity that *High-flown Ceremony-Monger*, Archbishop *Laud* (who whether justly or unjustly condemn'd, is not my province to determine) though I hope I may lawfully say with Sir Richard Baker in his Chronicle, that both he and the poor Earl of *Strafford*, that they both fell a Sacrifice to the *Scots*——*This to their Fear*——*That to their Revenge* and Exasperation, for imposing upon them the *English Ceremonies* and *Common-prayer-book*; so *fatal* to him was his Zeal for *Uniformity in Devotion*: A Fancy always in *vain* attempted, because *impossible* to make Men *all of a Mind* till their Faces, Features and Bodies be *all of a size*, Complexion and Constitution.

Even in the Days of Popery, different were their Modes of Worship, one *secundum usum Sacrum*, the other of *Bangor, York, &c.* quite different.

And when God and Nature seems to delight in Variety, are they not *stark-mad* that make Laws for *Uniformity*, which is a needless thing, an *unnatural* thing, and besides a thing *impossible* and not *practicable*, by these that are zealous for it, no, not amongst themselves, of which I have given many Instances, above twenty Years ago, in my ——*Black-Non-Conformist*

And I wonder in my Heart that of all Mens Acting (now alive or dead) they should chuse to copy after *Strafford* and Archbishop *Laud*.

*Laud's Models and Methods*, that were so fatal to themselves (poor Men) as well as to the Kingdoms, during their Ministry, for ten Years together.

The Earl of *Strafford* was born my near Neighbour (as well as my Country-man) in *Torkshire*; and Envy never deny'd but that he was a Man that might make a King rather afraid than ashamed to employ him in his Service, as King *Charles I.* words it (in his *Eikon Basilike*, if it were King *Charles* his Book; which few now believe, any more than did (they say) his Sons and Successors King *Charles II.* and King *James II.* but Dr. *Gawden's*; which got him two Bishopricks; and very angry was he that he mist that of *Winchester*; for he thought he had well-deserved it by telling a Lie; if it were a Lie, it was a very profitable one for the Royal Family: And I wish that King *Charles I.* had been the Author of that Excellent Book; (and so he was, for ought I know.)

But this I observe in the Fate of that poor Earl, that King *Charles I.* (in his Speech to the Parliament in—41) says, to use his own Words (in *Baker's Chronicle*) *My Lords, I hope you know what a tender Conscience is, and I must declare unto you, that to satisfy my People I would do great Matters: but in this of Conscience, neither fear nor any other respect whatsoever shall ever make me go against it.*

When Men read this, they took it for an infallible Truth, that the Earl's Head was as fast upon his Shoulders, as the Head of any other Lord in Parliament; having before in the said Speech, protested, That he could not in Conscience condemn him for High-Treason: (And if the King had not consented (as he did afterwards, saying —*fiat Justitia*) to that Bill of Attainder) he could not have been condemned nor excuted.

So true is that of King *David*, *Psal 146. 3. Put not your trust in Princes nor the Son of Man, in whom there is no help*; and being in a Passion, he said in his haste in *Psal. 116. 11. All Men are Lyars.* Nevertheless, King *Charles I.* did not think the Earl of *Strafford* to be fit to serve him in the Commonwealth in any place of Trust, no, not so much as a Constable; and yet he and *Laud* were his chief Favourites, and had not only his Ear, but his Heart; no wonder there were so many Grievances then complain'd of in—41. 41. during *Laud's* Ministry, which ended with his Life.

And yet the Articles against him, were but two short ones.

1. For endeavouring the subversion of the Laws of the Land.

2. And

2. And a like endeavour to overthrow the Protestant Religion. And, I well remember, in those Days, that in answer to the latter Article, was alledged his Book against *Fisher*——exposing Popery.

But *Laud*'s Adversaries laught at the ridiculous Defence, because they said, That his Chaplain and *Emanuelis* had the greatest Hand in the same, though put out in his Name, for a Blind, and a Covert to hide his Affection to Popery : But this was the suggestion of his Enemies, and probably, without Ground. No doubt, but the Queen's Zeal for Popery would never have suffered *Laud* to be a Minion so long, if she had not been assured of him, she having such a known *ascendant* over that good and well-meaning King's Heart and Affection, that it is well-known he never kept a Servant without her lieve.

And one great Grievance then complained off, that few or none but Papists then were Justices of the Peace, or at least such whose Wives were Papists, and they Popishly affected ; and they are recorded by *Name* in *Rushworth's Collections*.

But let Archbishop *Laud* be what he would in his Heart (that is left to God, the only Searcher of Hearts) but in his Actings he endeavour'd to make *St. Paul's* at *London* as like to *St. Peter's* at *Rome*, by more non-sensical Ceremonies, than at *Rome* ; and some of them continued to this Day, by *apish Imitation*, but not a Man knows *wherefore*.

And the mischief is, some unthinking People make the *Non-sence* a *Test of Loyalty*, and *Right-Church-of-England-Man*, and a *High-flyer*, and to such and to none but such sometimes the Doors of Preferment into the best places in the Church have been opened, and their betters excluded, and shut out of Doors : Fine doings, the while ; and of Fame worthy to be *chronicled*, by the Name of Priest-Craft.

And one thing more I think it not amiss to mind (the Reader) of the *Monopolyes* complained of in Parliament, during Archbishop *Laud's* Ministry, and by the Parliament voted down.

And one Monopoly, in my Opinion, is worthy now to be taken notice of, concerning *Licenses for Matrimony*, monopoliz'd to *Registers* of the Ecclesiastical Courts, and usually to other *Lay-Elders*, (called *Officials* to the Archdeacons.)

For neither the *Bishops*, nor the *Archdeacons* get two pence by those *Licenses*, but every sneaking *Register* oppresses the People (that

must marry to avoid Adultery, but cannot get a License from these Registers now under seventeen or eighteen Shillings) or what pleases the the *Arbitrary Power* and Extortions of greedy *Registers*.

The Law (of late) prohibiting Marriages (in *exempt* Jurisdictions, where People were coupled together for *half a Crown*) contributes accidentally (though never design'd) to fill the Register's Purses, by having now the *Monopoly of all Licenses* for Marriage, and grates hard upon the People, especially the Poor.

And for avoiding *Clandestine* Marriages, the same is a very good useful Law, especially if care had been taken (as in some Statutes concerning Administrations and Probate of Wills; care is taken, but to little purpose; for the Registers regard neither Statutes nor Indictments) to prevent the Extortion of Registers in granting Licenses at a fit price, and as the Register may well afford it: And to my certain Knowledge, he may gain *Eleven-pence in the Shilling* (which is gain enough in *all Conscience*) if he be obliged under a Penalty, to take no more than a Shilling for a License for Marriage.

Now, indeed, the Seals does cost the Register, out of Pocket, *Six Shillings*; and very good; then, if the price of a License were limited to *seven Shillings, Seals and all*, the Register might gain *Eleven-pence clear into Pocket*, for every License; which is enough in all Conscience: Whereas now instead of *Eleven-pence*, the Extortioner gains and gets *eleven Shillings*; so that the married Man has cause to groan *before* Marriage, it is enough in all Conscience to groan *after* Marriage.

But these persecuting, cruel and High-flown Priests and Ceremony-Mongers have a happy time of it, and this World at Will; all Princes must be their Bigots and Slaves to do their cruel Drudgery, cajol'd to the Folly, by Flattery and Sychophantry in some Countries, and by fear in other Countries, lest the Pope with his Bulls send them all to the Devil, and their Subjects after them.

*For silly Ceremonies will not do.*

*They must have Power and Money too;*

*Or else with Blood and Desolation, &c.*

What mischief did the Grievances of the Star-chamber and High-Commission-Court, and their other Uniformity to their silly Nonsensical Ceremonies and *Lambeth-Canons* occasion in these poor Kingdoms in 40 and 41?

*Lambeth Canons* ! I shall never forget them ; *Lambeth-Canons*, or little Bishop *Laud's* Canons, promulgated by King *Charles I.* but by the same King condemn'd, and by the Parliament in the Statute 17 *Car. I.* 11. and disallowed also by his Son after his Restauration, considering the mischiefs thereby occasion'd, so fatal to the Royal Family——in the Statute 13 *Car. II.* 12.

Which Statutes, if any Bishop or others do not know, they are ignorant thereof ; but if they do know the same (and yet in their Circulatory Letters recommend to the Clergy what those wise Kings condemned and disallowed, they must therein act very impudently.)

Which was in truth, all that I said concerning the Reverend Father in God *Henry Lord Bishop of London* ; for which the willing Jury gave him 2000 *l.* But he had the Goodness (considering the Circumstances) to remit the same after many Years : In which time that unhappy Verdict occasion'd to me the loss of 20000 *l.* of my Uncle's (Doctor *Troutbeck's* Estate) Dis-inheriting me (his nearest Kinsmen and Heir) left any of the Lawn-Sleeves (that was his Word) should lay their Fingers on't : For he had (it was well-known) no more Kindess for the Bishops, especially for the Ceremony-mongers, then they had for him or me, or my *Naked-Truth*.

*Lambeth-Canons* ! I and mine have cause to remember them ; they occasion'd the embarrassing of all my Affairs and preferment Ecclesiastical in this wicked World. But, blessed be the Providence of a good God, that by his signal and special Finger has blest me with as good a Temporal Estate, as few silly Ceremony-Mongers have the like ; at which they gnash their Teeth, but are muffled by God ; they cannot bite me.

And, that wicked and unreasonable Oath *ex officio* (whereby a Man was obliged either to commit Perjury and forswear himself, or else be both accuser and the guilty Person) that Oath *ex Officio* was a Relique of Popery that continued long, by Priest-Craft Art, retaining the same above one hundred Years after the Reformation, even as are also some other Popish Ceremonies to this Day. But the first King that disannulled that racking Oath was King *Charles I.* as aforesaid, but not till the seventeenth Year of his Reign (too late God knows : ) And therefore his Son King *Charles*, grown wiser by woful Experience, confirm'd his Father's Statute, the very next Year after his Restauration.

But some of our wise and subtle Head-pieces are so enamour'd of their High-flown ways, Hood-winkt with Passion (not true Self-interest, for they might take warning by the fatal Catastrophe of other their fierce and fiery Fellows and Ceremony-mongers) in spite of the wiser Law of Tolleration (now in force, and may it ever continue to be in force, for the Welfare of these Nations) would be the wise *Machiavillians* in endeavouring to exclude from all preferment in the State; and all places of Trust, Profit, Honour and Authority, every of her Majesties good Subjects that cannot conform (except upon occasion, or so) to their little pretty Models.

As if all the Nations must bow (as they do) non-sensically to nothing or worse than nothing, and constantly bend to their flexible ways, or break; not their Necks, but be excluded of all Places and Offices of Trusts, Power, Authority and Honour, like so many Bastards: *English* ——— Ay, ay; then so let it go, if it must be so; but where's the Policy? where's the Piety and Charity?

That Test is called, by some, *Shaftsbury* Test, made in subtlety by that cunning Head-piece (chiefly) to exclude the Papists, little foreseeing how Laws against Papists have been Wyre-drawn to exclude Protestants, dissenting Protestants, against whom the same were never intended or designed.

Seasonable were those Laws and Tests made when Popery was justly feared and dreaded, lest it should be too rampant in some former Reigns.

But Times alter and so should our Laws: 'Tis non-sence to think that because a Child's Vest fits well its infancy, that therefore it must be worn in his Riper-Years.

Oh! say some, but would not it be very pretty if all the good things in the Nation were monopoliz'd to the Church of *England*!

I answer; yes, yes, it would be very pretty, if any Body could tell me, who are and who are not ——— the Church of *England*: Some say, the Bishops are the only Church of *England*! very good! Then the Inferiour Clergy and all the Laity are Heathens and Publicans.

By the Church of *England* some mean the Clergy of the Church of *England*, at least, the High-flown Clergy, and Cathedral Clergy, singing Men and singing Boys, that instead of rehearsing the Creed, cant it, like the Tune called the *Mock-Nightingale*, mangling it most unmercifully: If this be the Church of *England*, all the Laity are out of

*the Pale* of the Church, like *out-lying Deer* that are out of the Park, and subject to be worried by every Dog or Devil.

Some, *by the Church of England*, mean those that are conformable to the *Uniformity* of the Church, and Parliament Acts of Uniformity, and no others; the rest are all Dissenters and Non-conformists.

But I have proved long ago (unanswerably to this Day) in my 3d Part of *Naked-Truth*, or (*Black Non-conformist*) that the Dignitaries and High-flyers, the Altar-worshippers, and the cringing old Noddies and Cathedral-Men, that adore unlighted Candles at the Altar (or, Nothing, or, worse than Nothing) whilst the silly People most confusedly chop *Logick*, *mouth* together, or rather *mangling* every other Verse in a *Psalm*, contrary to the Rubrick and all Law and Reason: Nay, the very Women must be babbling there in the Church, and cannot hold their Tongues, in spite of Holy Scripture and St. Paul's Prohibition. These are the great Dissenters and Non-conformists, in spite of the Act for Uniformity, which prohibits all other Ceremonies than what are contained in the Common-prayer-Book, in pain and peril of Deprivation and Degradation; and yet in spite of Acts of Parliament, these High-flyers mount high to the highest Pinnacles of the Church——Here's a Health to their Prosperity——Huzzah! a Health to the old Noddies, that nod and cringe and bow to Nothing: What? is there never a drunken Debauchee will pledge me?

But since these Popish-like Ceremonies, and nonsensical Devotions, and *Priest-craft Force*, and *English Inquisition*, Cruelty and Revenge, have *almost run their Race* (they have had a fine time on't, a blessed Church!)

The most of this Chapter of *Priest-Craft Force* must be confined to *Popish* and *Presbyterian Force*: This latter is prevalent in no Nation in the World, but the poor, rigid, *horning Scots*, and not worth the confuting; and though ridiculous enough in all Conscience, yet scarce worth the laughing at: I have expos'd it sufficiently in the first Part. But *Popish Force* (to maintain Priest-Craft) at this Day is very terrible, and like to be so, whilst there are so many rich and bloody *Jesuits*——For the true Anagram of *Jesuita*, is  
Sevitia, Cruelty.

The Snake may as soon forget to sting, as a Jesuite forget to be cruel and bloody: They will rather be damn'd than be quiet, being the sworn Janizaries of the Papal-Chair.

Yet, if the Devil were not great in them, they would learn to be Christians ; for they are abhor'd by all the moderate sort of Papists ; the very fierce *Dominicans*, and the milder *Benedictines*, and generally all *Secular Priests* ; nay, all other *Monks* abominate the *Jesuite*.

The Noble States of *Venice* (though Papists) yet chose rather to lie under the Anathema and Curse of Pope *Paul V.* than admit into their Territories (the greater Curse) the *Jesuites*. My *Litany* is, Good Lord, deliver us from them and the Devil.

After that the Priest-craft-fraud was discover'd by *Luther*, *Calvin*, *Beza* and many more, up starts a Cripple (a Corporal, some say, a Serjeant) *Ignatius Loyola*, wounded in the Wars, but of a crafty *Gemius*, and a most damnable Head-piece, the Founder of the *Jesuites*.

This was the last and the chiefest Support of the tottering *Mitre* ; but to no purpose, except when they happen to get a *Bigot-Prince* to kiss the Pope's Toe, and think it Religion so to do, and hold his Stirrop, and be not only his Groom, but his *Jack Ketch*, and Executioner of his Curses and Excommunications.

The false Prophet *Mahomet*, was a Christian born and bred, but an *Arrian*, if not at length an *Atheist* : And seeing the little progress that our *Saviour's* Humility and Meekness made in the World, He (like *Ignatius Loyola*, long after him) resolved to set up a new Religion with his Sword ; saying, Christ was a good Prophet, and the Son of God ; whom God the Father sent to reform the World with his Holy Word ; but ineffectually in a stubborn Age : Therefore (saith *Mahomet*) God hath sent me (so said *Ignatius Loyola*, who copied after him) since Christ's Word will not do, This shall, laying hands upon the Hilt of their Swords.

But the *Jesuites* now say, that their Order was not of *Humane* Invention ; but that their first Monastery was founded in the Womb of the blessed Virgin ; and instead of *St. Paul*, Christ sent *Ignatius Loyola* (says *Jacobus Payva*, a *Portugal Jesuite*) to carry his Name before the *Gentiles* : And others say, That the Name of *Jesus* (I know not by what Magick) was imprinted in *Loyola's* Hands.

But *Ignatius Loyola* did many more Miracles than the Apostles, by his own Name writ upon a piece of Paper, say the *Jesuites*. I wonder who was his *Emanuel* ; for that lame Corporal (some say) could neither write nor read, but had a Head-piece and Forehead, surpassing the Brazen-head of *Fryar Bacon* the Magician.

And

And *John Dera* (the Jesuite) most blasphemously applies what was said of our Saviour (*Heb. 1. 2.*) to *Loyola*——*In these last Days God has sent to us Ignatius, whom he hath appointed Heir of all things.*

And that's true too (God knows) in part ; for the Jesuites (though they have vowed Poverty) are the richest Merchants in the World, and have the greatest Funds and Exchequers throughout the World ; and the greatest Intimacy and Interest in the Cabinet of Princes, especially Priest-ridden Princes, and like the Plague and the Devil, do as much mischief as in them lies, against all without Exception (Prince or People) as far as their Chain reaches ; that is, as far as God will give them leave.

But, I prophesie, that this bloody and mischievous Principle will shortly (like that of the *Templars*) be their ruin all Christendom over, very shortly.

In the *Interim* (you'll say) they'll be doing with me : Alas ! I am above their Malice ; they may kill me, but they cannot hurt me ; I defie them and the Devil that sets them at work.

But this, I think, I may venture to say, that (as the Scripture says) there is a Spirit of Antichrist that has been walking about the World in several Shapes, in several Countries, not only at *Rome* or *Constantinople*, but in several Disguises all Christendom over ; and which *St. Paul* calls, by a Noun of Multitude——*The Man of Sin* ; and *St. John* calls this *Man of Sin*, a *Spirit* : And there are many Antichrists, or, Antichristian Spirits in the World, *1 John. 2. 18.* and *1 John. 4.* And now there are many Antichrists : *And this is the Spirit of Antichrist, whereof you have heard, that it should come, and even now already it is in the World.*

Many and silly guesses have been made at random, *What* and *Who* is the *Antichrist* or *Man of Sin* ; and yet his Character and Picture is drawn to the Life, *2 Thess. 2. 3, 4.* by *St. Paul*.

*Antichrist* is the common *Tennis-Ball* that every malicious Racket bandies and tosses against each other, when they play their Setts and their Games : And as common a Nick-name and ready at Tongues-end, as *Son of a Whore* ; *Son of the Whore of Babylon*, or *Whore of Rome*.

And mock not ; for many a true Word is spoken in jest : And I am of *St. John's* Opinion, *1 John 2. 18.* *That even now there are many Antichrists* ; and that, *That Man of Sin*, portrayed by *St. Paul*, like a Noun of Multitude, signifies (if it be not a Bull) Numbers innumerable. Thus,

Thus, by what I have said, I expect that you gape to hear me say, and prove it too, that Priest-Craft by Force, is neither better nor worse than the Antichrist. I am glad it is out : *Amen* ; even so be it.

For Priest-Craft in all Ages, in all Religions, in all Sects of Religion, and in all Nations, has erected a Throne, and set it in the true Temple of God. I have been in it several times, and have view'd it in its several Shapes ; and ransacking to the bottom of its Foundation, I observed that it is erected and stands upon two main Pillars, and two main Groundsels.

The two main Pillars that support the Throne of Antichristian Priest-Craft in all Ages, Nations, Religions, and Sects of Religion, are *Force* and *Fraud*.

The two main Groundsels of Priest-Craft's Antichristian Throne, is *Avarice* and *Ambition* : These contribute first to erect the Glorious Antichristian Fabrick, and set it in the Temple of God, and would make their Bigots believe that it really is God.

Force may well be called, The main Pillar that upholds the Throne of Priest-Craft in the Temple or Church of God ; for it would tumble down of its self, or be blown down by the popular Blast, did not Force maintain it and keep it up.

You will say, that the Apostles of Christ ; ay, and even Christ himself, (though he was Lord of Heaven and Earth, and had Millions of Angels at his beck) yet neither he nor his Apostles used Force. Force is the Devil's Antichristian Engine.

## CHAP. IV.

### *Of Priest-Craft, in Avarice and Ambition.*

I Couple them together, because (like Blood-hounds) they usually hunt (in couples) together, (*Avarice* and *Ambition*) that's their Name.

And it may be a *proper Name* (some may say) in the worldly-minded Laity ; but very *Incongruous*, when we speak of *Spiritual Persons* (the Clergy) I wish, for my own sake, that you could prove your Words.

You

You will say, perhaps, That it is for *Earth-worms* and *Moles*, to make the *Earth* their *Center*; their Joy, their Habitation and Delight.

But the Clergy (*the Inheritance of Heaven*) are chiefly for Divinity and Heavenly-mindnedes.

*Amen*, so be it ; *in nomine Domini*, *Amen* ; at least I wish the Clergy so well for their sakes and mine own, that we, like St. Paul, counted all things on this vile Earth, but *vile Dung* and *Dogs Meat*, in comparison of the Knowledge of Christ Jesus our Lord.

But, I say, but (for alas ! I shake my Head now as I write it) but, it is to be feared, that they of all Men living, at least the *High-flown-Church* ; and (as it is commonly observed) they, the *High-flyers* especially, strive to monopolize the greatest places in the Commonwealth, the highest Dignities, Superiorities and Authorities, and if they get, (as they too often do) a *Princes-Ear*, or a *Bigot-Parliament*, or (which will do their business as well) a *Pensioner-Parliament*, or a *Tacking-Parliament* to make Acts of Uniformity and Conformity to *their Models* and *little Ways* (and many times *ways of little Sense* and less Devotion) excluding all others *but themselves and their Gang*, Applauders and Abettors ; They have no Tenderness, Charity or Loving-Kindness to *Dissenters from their irrational Devotions* (so they get but an Act of Parliament to prove the same to be *jure divino*, (at least according to Divine Right ; and not content herewith, but they most of all abominate such Occasional Conformists as are willing rather than quarrel, to *meet them half way*, or as far as they are able to go, (rather than *not to meet* at all) and shake Hands and be Friends.

At these they rant, as Hypocrites, instead of thanking them for their great pains in coming so far to be of their side, and had rather hold them at defiance, that by being wholly Dissenters, they might forfeit their places of Honour, Profit and Trust, and they and their Partizans, might step into their room.

If this be not *the naked Truth* of the Case, let them tell me the next time we meet, if they will vouchsafe to search, and try, and look into their own Hearts.

These *High-flyers*, one would think, should not be such *groveling Muc & worms*, or *Moles*, to love to live always rooting in the Earth, (their Paradise and Center.)

And whilst they fly High in their high-flown Divinity, they should not (like the Kite) have a Hawk's-Eye to look out Sharp, and Spy the Prey where it lies most conveniently for them upon Earth: Swoop---have at it--- though they venture their Necks, as some of them have done, I remember, in my time,

*Cujus avaritiæ totus non sufficit Orbis.*

The Riches of the World cannot suffice  
These greedy Priests, and glut their Avarice.

For they, like their Predecessors, the Popes of Rome, call all they can catch, St. Peter's Patrimony: St. Peter's? poor Man! alas! you are mistaken in the Man; he neither desired, coveted, nor had any Patrimony; saying, *Silver and Gold have I none.*

Therefore, in this you tell a Lye, and therefore you are not always infallible.

But I, nevertheless, do not say, that you are never Infallible, if I did, the greatest part of the Laiety would be ready enough to give me the Lye; for that, of all Mankind, you are *infallibly for your own ends*, your own Advancement, Interest, Riches, and Honour, and worldly Greatness and Authority.

As if, like the Pope, you should assimilate and assume that of our blessed Saviour, *All Power is given us in Heaven and in Earth too.*

But, that this wicked World grows every Day more and more, very hard of belief, I do demand a sight of your Charters thereunto, your Magna Charta, by which you Claim; and in what place of Heaven it was sealed, and in what place of Earth, you took Livery and Seizin, or Possession thereof: But bring us better proof thereof, than the Popes bring for their Charter and Donation from the Emperor Constantine to Pope Silvester.

The best proof of their Charter and Right is (I advise the Highflyers and Ceremonymongers) to get some Bigot, or Popishly-affected Prince conjoyn'd with a Tacking-Parliament, or Bigot-Parliament, to make them some more Acts of Uniformity and Conformity to all their Placets, bowing to the Altar, and all other nonsensical Ceremonies into the Bargain, (for which they now want an Act, except that Act that was made, 2 Edw. VI. by the Aid of the Holy Ghost, and established also the Mass, as that Statute words it.

G

'Tis

'Tis a rare World we live in ; that ever any Great and Wise-Men upon the Earth (whether Princes or Parliaments) should be so *bejuggl'd* and *Priest-ridden* , as willingly and gently, and most genteelly to stand quiet 'till a proud Priest saddle their Backs, and then get up and ride, 'till they are carryed (by Acts of Uniformity and Conformity to Non-sence, as well as no Divinity (I will prove my words, if need be) riding over the Necks of the dissenting Laiety, that cannot for their Hearts believe Nonsense, to be sence, nor like *Naaman* in the House of *Rimmon*, beg Pardon for bowing to nothing ; so *an Idol is nothing* in the World. 1 Cor. 8. 4.

Oh ! What a shame and scandal will it be to this (*once*) famous *England* , and Church of *England* ; when it shall be reported to Foreign Nations, and in *our own* Chronicles to Posterity, that in *such and such* a Reign, our drunken and unthinking *Libertines*, and *Debauches* (when they *drink a Health* to the Prosperity of the Church of *England* ; they do *not mean* thereby, the Church of *Christ* here, Glorious in Holiness, Justice, Truth, Temperance, Patience, Humility, Vertue, Brotherly-kindness, Charity, Righteousness and Sobriety ; but, quite contrary, they drink a Health——Huzzah——to the Prosperity of the *Highflown*, *Nonsensical*, *Hypocritical*, *Ceremony-Monger*, *Bigtswoln* (like a full blown Bladder) with *Pomp* and *Pride*, by monopolizing to themselves, and their Partakers (or else they would have no Partakers, no, not so much as the *Debauchers*, were it not for the great places of Trust, Honour, Riches, Authority, Grandeur, and Preferment (of which they are (or would be) very wisely made the Door-keepers) but, foaming in wrath, malice, cruelty, ambition, avarice, and revenge (*Triumphant here upon Earth*, by trampling or incessantly, endeavouring to trample under foot all Dissenter's (as did the Popes Nuncio *Pandolphus* upon the Neck of our poor King *John*, kicking also then his Crown off his Head ; (oh ! *proud Priest* ! ) Great and Glorious, Happy and Prosperous, by the Blessed aid of the *Black-guard* of Promoters, Sumners, Proctors, Petty-foggers, Pensioner-Parliaments, debauch'd Justices, Libertines, Tackers, Constables, Dragoons, Bumbaliffs, Priest-ridden Politicians, Jaylors, Hangmen, or Jack-ketch. Huzzah!

That Gods Holy Priests, Prophets and Teachers should be well paid for their Pains, who grudges? who repines? Do Men muzzle the Ox that treadeth out the Corn? Is not the Labourer worthy of his Hire? if we Minister to you in Spiritual things, are ye so clumsy or close-fisted as not open your Hands, and your Purfes, and Minister to the Spiritual Guides, Carnal things?

Though the Clergy are called in Law *Spiritual* Persons, it is not meant that they are *Chameleon's*, that can live on *Ayre*.

And therefore, what Honest or Wise Man grudges at the liberal Provision, that your Ancestors settled by Law upon the Clergy, in Glebes, and Tythes; Tytheable Lands are no detriment to the Tenant, or Occupier, nor to the Landlord, that bought the same, for that he bought the same the Cheaper, by reason of that incumbrance, and therefore can afford the Tenant proportionably the better Penny-worth.

And Lands that are Tythe-free are not therefore one jot the more advantageous to the Tenants, the owner letting it so much the dearer; and usually dearer to the Tenant, than Tytheable Lands.

Ay, will some be apt to say, but, if all the Impropropriations were by some Act of Resumption resettled upon the Clergy, would it not be very Comfortable? Yes, no doubt; and if the King and Parliament would or could double the present Revenue of the Clergy, would it not (still) be more and more Comfortable? Yes, no doubt; but, where's the Honesty, the Justice, the Piety, or the Policy of such Liberality? Some say, That all the Kings and Parliaments in *England*, have no Lawful Right to rob God, meaning, that what the Clergy have once sinned, or laid their Hands, *per fas & nefas*, by the fraud of Purgatory, or lying Miracles, and other Godly Cheats, is *Sacrilege*, sacrilege, and robbing of God.

I Answer, This is only the insatiable Avarice of Priestcraft, that I am in this Chapter, to show, that this *Groundsel* is nothing but a *Rotten-post*.

In the Name of God, What would greedy Clergy-Men be at? we read, *Prov.* 30. 15, 16. That there are three things, that are never satisfied, yea, four things, (I had almost said five things) that say not, *it is enough*; the Grave, and the barren Womb, the

*Earth* that is not filled with Water, and the *Fire* that saith not, it is enough; and (I will add a *fifth*) a *greedy Clergy-Man*, that never says, *it is enough*.

Give us then, at least, what once belonged to the Clergy, and were taken from them in *Henry VIII.* Reign, by Act of Parliament; says, *greedy Guts!*

I'll answer, First, By denying that ever they took any thing from the Clergy, such Clergy as you are, secular Priests, or Parish-priests, or Bishops.

All these have more now then ever they had, either before or in the Reign of *Henry VIII.*

Nay, several New Bishopricks were erected, several Free-Schools and Hospitals too, founded out of Chantry-Lands, and Abbey-Lands.

In *Edward* the Sixth Time, the Archbishoprick of *York*; and in his Sister *Elizabeth's* Reigns, the Bishoprick of *Ely* (being both of them thought needlessly gross and *too fat*) were dieted, some say, pinch'd and impaired too much. But there is enough left to *glut* and satisfy any that has not a *Canine Appetite*, an insatiable Thirst, and an *Ecclesiastick Boulimy*, that seldom says, *It is enough*.

It is this humour I would chastize; but, certainly there be many Clergy-Men, Rich and High, and do as well become their high Stations, and make so good use of their vast Revenues, that I know not where they could have been better bestowed.

But a Clergy-Man very Rich and yet very greedy, and insolent is as unsufferable, as a very poor Clergy-Man, is a most lamentable Object, with Shooes not worth the mending, nor so much Money as to pay the Cocker, if they were; and Stockings out at Heels, with Breeches like those on Gibbets, rent open and torn, and too scandalous, were it not for the long Thread-bare Cassock, that hides something that shall be nameless.

A Leather Jacket fits as well, and suits a Labourer as decently as a Velvet Jacket does a Lord; but a beggarly Clergy-man is the most contemptible Creature in Nature; the object of Scorn and Pity. And great Bishopricks were given and design'd on purpose for their Relief.

Well; but if the Abby-Lands, the rich Priories and Nunneries,

which

which were at first Sacred, by being given to God, Is it not Sacrilege to detain them from God's Clergy or Inheritance, especially from the poor Clergy ?

I have answered this Charge of Sacrilege sufficiently in the *First Part of the Character of Priestcraft* ; it is needless therefore here to add much more.

Nothing can be truly said to be given to God, except he accepts it, and those Abby-Lands, &c. were got by a Cheat and a Lye, and will any dare to be so Blasphemous as to make God the *Author of their Sin and Fraud*, or so much as a Partaker, Abettor, or Restorer of their Theft and Fraud ?

And though I have not a very good Opinion of all the Acts of Parliament made in the Reign of *Henry VIII.* yet those Acts for the Dissolutions of Monasteries, (that fed Abby-Lubbers and wanton Nuns, and truly, legally and justly lapsed to the Crown) were the most necessary and just Acts that ever were made in that King's Reign.

Some Bigots, I know, are of a contrary Opinion, especially when bug-bear'd and frighted out of his little Wits, with that falsely applied word, *Sacrilege, Sacrilege.*

Which is impossible to be any Sin in this Case, until it be prov'd, that the Holy God was *accessary to the Cheat* ; which to assert is downright *Blasphemy*, and not fit for a Christian Ear to hear ; especially when God himself, in his Holy Word, has declared his abhorrence of such an Abomination, not permitting the price of a Dog or a Whore to enter into the Treasury of the Lord ; as was more at large declared in the *First Part* of this Essay.

But Avarice is *infinite*, has no limits, no bounds, is never satisfied, but it is abominable in Church-men.

Which brings to my Mind that course Complement which the Greek Church bestowed upon Pope *John XX.* namely, *We acknowledge most readily thy high Authority over thy Subjects, but we are not able to satisfy thy Avarice and Ambition ; so the Devil be with thee, and the Lord be with us.*

But Pope *John XXII.* decreed, all to be Hereticks, that dared to say, that Christ and his Apostles had no Earthly Possessions ; hoping thereby to excuse the vast Revenues of his *Exchequer*, and *St. Peter's Patrimony*, which is the best part of *Italy* ; besides, he has Power and Right (if he do not lye) to dispose of all the Kingdoms in the World, and cannot do amiss.

King

King Edward the First, called a Parliament at *Salisbury*, and would not admit either *Bishops* or *Abbots* to sit there and then; for he had so little of *Bigotism* in him, and such an aversion to the *Priest-craft*, (*rampant* in his time) that he took all occasions to humble them, and mortify them. (*See Baker's Chronicles.*)

Nor did they dare to mutter or cry out, *Sacrilege, Sacrilege*, when he took, (as of late did the *French King*) all the *Treasure* that he could lay his hands upon, in all the *Religious Houses* and *Monasteries* (which were very rich and great) saying, he did it to keep them from being *forsworn*, for they all vowed and professed *Poverty*.

But, to please the *Prelates*, after this *Affront*, he bid them ask what they would and he would grant the same: And they asking of him to repeal the *Statute of Mortmain*, he answered, That was a *Statute* made by the whole *Body* of the *Realm*, and therefore was not in his *Power*, who was but one *Member* of that *Body*, to undo that which all the *Members* together had done.

I wish any good body would tell me *how, where, and when* the *Kings of England* arriv'd at greater *Prerogatives* in *dispensing* with *Statutes*; then that valiant and wise *King* did pretend to have, let *Court-Sycophants* whisper what *Poyson* to the contrary they *dare* or *can*.

Certainly such *Parasites* are guilty *lese Majestatis*, of *High-Treason*, if such evil *Counsels* happen to have fatal *Consequences*, as they have usually had; for *Priests* that happen to be devoted to *Ambition*, are apt enough *Parasitically* to give to *Princes* more than their due, in hopes that *Princes*, in requital, will bestow upon them the *Highest Authorities* and *Honour* in the *Realm*, or leave the same to the disposal of them and their *Gang*; as if such *Holy Churchmen* could never do amiss.

Nay, some say, That we shall never see good Days in *England* till the *Church of England* be *uppermost* and *paramount*, topping all others: And, no doubt but some *Priests* (like *Skum*) will be *uppermost*, if possible; and *England* never saw good Days when the *Higbsters* were *uppermost*. *English Kings* and *Parliaments* have been sore put to't to moderate and bridle the *Ambition* and *Avarice* of *Churchmen* (in all Ages); for which cause they made the *Statutes of Mortmain*; and in our Memory, 17 *Car. I.* 11. and 13 *Car. II.* 12.

T H E  
CONCLUSION.

C H A P. V.

**B**Y the foregoing *Chaacters* of *Priest-craft*, in its several *Shapes*, in the several *Sects* of Religion, in the said several *Chapters*; The Reader may readily from the Premises, draw these following *Inferences*, *Consequences* and *Conclusions*. First, Parliaments and Law-makers may well take warning, that they make no more *Hodge-podge Divinity*, and Acts, of *Uniformity thereunto*, with a grievous Penalty, mingling *Sacris profuna*, and then Impose the *Eastard-brood* of their own *silly and Priest-craft-inventions* (upon the People to *Keep and Maintain* at the Charge of the Parish) as the *Offspring of the Holy Ghost*. And therefore the Priest-ridden Populace ought in Conscience to take the more care of it, lest they offend the Father of it, namely, (if they do not Lye in Print) *The Holy Ghost*.

As did King *Edward* the Sixths Parliament aforesaid, bejuggle and put the change upon the People, in Pope *Crammer's* Reign, by decrying, as I do, the *Infallibility of St. Peter's Chair at Rome*, and setting it up at *St. Peter's in Westminster*, (Oh! blessed Exchange and Reformation!) and at *Lambeth*.

The Church, or rather, the *Highflown Churchmen* grew wiser in Queen *Elizabeth's* Reign or, else that Learned Queen was too Wise to be Priest-ridden; and therefore, then, in the 39 Articles (the best collected, and the most *warily-worded Divinity* that ever I read) it is declared (as aforesaid) that the Church of *Rome*, and all other Churches, *may Erre*, not only in *Conversation or Manners*, or their manner of *Living*, but in *Matters of Faith*.  
In

*In Matters of Faith?* How now! say that again, *In Matters of Faith?* How shall Christians know then, when they believe, or what they believe *aright*, or whether right or wrong? *How!* do you say? No, They shall never know *Infallibly*, in matters of Faith; for *Infallibility* destroys Faith, both here upon Earth, in the Church *Millitant*; and in Heaven, in the Church *Triumphant*. The Apostle *Peter* was not *Infallible*, nor the rest of the Apostles when they turn'd (like *Julian*) Apostates, one Betray'd *Christ*, another Forswore Him, and all Fled from him.

And yet, now a days, every little *Domine* (when mounted over our heads in the topping Pulpit) is as *positive*, tenacious of his silly Opinion, infallible, dogmatical, and pragmatical, as any Woman; any credulous Woman.

For, Observe but as I have done, and whilst you live, you will find it true, That — The more Fool, the more Faith (or credulity) and The more Fool, the more Bigot, and Priest-ridden, and

The more Fool, the more Zealot,

This is true in all Sects and Opinions in Religion, especially, those People who are so shamefully, and abominable Priest-ridden, of all Mankind (except the *Mahometans*) I mean, the *Papists*.

Who must have abundance of *Nonsensical Faith*, and Post-poned and Blindfold all his Reason (which makes him a Man and not a Beast) and all his Senses, which makes him a Living Creature and not a Log of Wood, yet this Logger-headed Papist is such a Priest-ridden Ass, as to believe;

1. That a Shaveling-Priest, that can make no Living Creature, but Worms, and Lice (he Breeds) can with 3 or 4 Words make a God.
2. That the Bigot ought to be the worst of *Cannibals* (more than a Man-Eater,) a God-Eater.
3. That when he has swallowed his God, he buries him alive, in no better place than his nasty Guts First; and then in the Jaques, the Bog-house or House of Office.

If their bald Priests please, they could more easily, and more rationally, make the *Papists* believe, that *The Moon* is made of Green Cheese, if they had suckt in the Whimsie from the Bigg with their Mother's Milk, and had been taught it by their Nurse when

when she teaches them their Prayers, before they can speak one true Word: For, this is not so contradictory to Sense, and contrary to all Reason, as is that whimsical, nonsensical, irrational Doctrine of *Transubstantiation*.

For, look at the *Moon* at full, and tell me if it be not in colour and roundness like a Cheese; and as it Wanes, the Men in the *Moon* feed upon it, and make it their daily Bread, 'till they have eat it up: and make but a Popish Miracle of it, and the very Fragments, in a Fortnights time, shall make it as good, as colourable, and as round again, as any Cheese.

To believe this foolish story, is a very *illy Creed*, and not like *Athanasius his Holy and Rational Creed*, but more like the *Nonsensical Doctrine of Transubstantiation*.

For to eat the *Creature of God*, as the *Moon* is, Is not so irrational and abominable, as to eat up *God Himself*, and then bury Him in a Muck-hill untill He rise again, and Deify Millions of Wafers, and consequently Millions of Gods, making their Heavenly abode in charmed or consecrated Wafers, until they be devoured, and then buried in dirt and filth.

And yet this — as nonsensical, and abominable, and loathsome Creed as it is, shall be thy Faith, gentle Reader, whoever thou art (Prince or Peasant) so soon as Popery returns hither from *St. Germain's*, or, else, thou shalt be burnt to Ashes, or, to save thy Life, tell a lye, as *Cranmer* did, and renounce true Religion, under thy Hand and Seal, and then, for Compensation and atonement, Burn it.

I do not, in the least, wonder, that he (that swallows *Transubstantiation*) should Gagg at believing, that an Adulterer, Simoniſt, Sodomite, Murtherer, Arrian, Atheist, Necromancer (for such *Platin*, and all Popish Writers confess that some of their Popes have been, and yet) if a Pope, most infallible, and guided in all his decretals and decrees, by the Holy Ghost, and by the same Holy Ghost, can Pardon all Sins and ail Souls, if they give him or his Janizaries (the Priests) Mony; so much for a Murther, so much for Adultery, somewhat more for Incest, and more Mony for the Sins of a Lay-man, than a Clergy-man; I see no conscience for that, tho' (by the way) for the Priest gets plenty of Mony by telling plenty of Lies, sometimes; but Lay-men earn it by hard Labour, usually, and the Sweat of their Brows.

But the *Women*, Ay, the *Women*, credulous *Women*, are the most easily Priest-rid; and still the more *Fool*, the more *Faith*; the more *Bigot*, the more *Zealot*.

A Man of Understanding is of a *Cool Spirit*, says *Solomon*, he is not apt to pass Sentence till he hear of *both Ears*, and have well pondered, *Pro* and *Con*, bringing every Opinion to the Test, Touch-stone or Ballance of *Reason*, desiring God's enlightning assistance.

But a *Fool's Bolt* is soon shot; they'll condemn my little Books of Priest-craft, for the very *Names sake*, being in love with their beloved Priests, whose *Honesty* they all dare swear for; though ne'er a *Female Fool* knows wherefore; nor wherefore they believe the Bible, rather than the *Arabick Alcoran*, in *English*, Holy Book of *Mahomet*, if their Mothers or Nurses, had but told them so from their Cradle, to which afterwards, the Pulpit stands for Voucher, and then

*Every Woman is Pope Joan,*

*And every Man is Pope John,*

*And as Infallible in Grace*

*As great Pope Gregory ever was.*

But, I would pray (if praying be the Word) these zealous Bigots, that they would not shoot their Fools bolts, at what uncooth and uncommon thing they meet with here, until they have seen and read so many different Manuscripts, and different Copies, in different Languages, and different Translations of the Bible as I have done; and also the Gospel of *St. Andrew*, *St. Peter*, *St. Clement's Epistle to the Romans*, and Twenty more (that I think not fit to Name at this time) all which stood as fair, or fairer Candidates to be canonized for Holy Scripture, then the Epistle to the *Hebrews*, second and third Epistle of *John*, *Jude*, *Revelations*, &c. until the great *Lateran Council*; nay, not to go so far backward, the Council of *Trent* (in *Queen Elizabeth's* Reign) the last General Council that the Papists ever had, if it may be called a *General Council*; which as I have said never was, nor can be called since the Apostles Days; and if they could, what could they do, at least, what good could they do, more than our *Convocation-Men*, or more than to meet to be Laught at; for, if they

they be not infallible, they had much better make no Canons, then (like King Edward the VI. Parliament, Privy Council, and Convocation) Men canonize the Mass, and adoration of Angels, and Prayers to and for the dead, and requiems, &c.) Canons (like Lambeth Canons) bring, and brought forth to be damnd by the same King that first vouch'd them, and punish'd the Dissenters. Oh! the miserable and wretched State of Princes and States that are Priest-ridden!

In the Interim, let all good Men, Honest and Wise, that are of the Reformation, and beg, and pray for a Reformation, not deny the Man of Sin, (or Antichrist) that sits in the Temple of God, vaunting himself as if he were God, at Rome, Paris, or Madrid, and at the same time set him up in another shape (for Proteus is his Name) at Westminster, Scotland, Denmark, or Geneva; never a Barrel the better Herring.

But, will some say, what are you? to make this bold attempt to kick the Man of Sin out of his Throne, are you one of the two Witnesses, spoke of in the Revelations? an old, old Fellow, if you were lustier then you are, it is a bold and daring attempt, you have rous'd Enemies enow already in your Priest-craft, to break your Back; if it were bigger then it is — ne Hercules contra duos, but you have allarm'd, not only the Papists, but the High-flyers, the Horning Scotch-men (from whom we derive Sabbathizing, and the gent. Covenant) and also the Holders forth, and the very Women, their Bigots, and Disciples, nay, Mr. say grace too will never forgive you.

To which I answer, I believe not a Word of it, I believe they will all not only forgive me, but the very Women (when they come to their Wits) will make me a Lord Godfrey, and thank me for my great Deeds.

For, why may not I escape as well as Queen Elizabeth, who was curs'd and excommunicated by Pope Pius V. Anno 1569. And in spite of the Curse (for the Curse that is clearest shall not come) says the Word of Truth) she reigned most happily, and triumphantly over all her Enemies, above 30 Years after the Pope had call'd her all to naught. — I milderum virtutum servitium, flagitiorum servitium, the common shore of all Wickedness, and the sink of Perdition, — Oabulius, and Pope Pius Quintus lib. 3. c. 9.) in the Fifth Year of his Populdom, and in the Eleventh Year of her Reign,

exhorting her Subjects to rebel against her for the Pope's sake, and to Murder her for God's sake; yet, one of the Successors (of the Hotheaded Pope) (Sixtus V. said as afore said) That there was but two (of which she was one) that was fit to sit on a Throne, and Rule and Reign; but, that they were both Protestants, (i. e.) in the Language of Rome, Hereticks, though after the Name that they call Heresie, so Worship we the God of our Fathers.

Anno 1500. When after the Death of Queen Mary (in this Queen-dome of England, her Sister Elizabeth Succeeding) Pope Paul IV. had a good Mind to be cursing of her, and all her Subjects that durst obey her, but, before he was well cold in his Grave, a cooler Pope Succeeded him, who, instead of thundering Threats, be-seeched, beg'd, pray'd and entreated, the Queen to be reconciled to Rome, and if she would be so good, he proffer'd to disannul the Sentence against her Mother's Marriage as unjust (therefore by the way, the Popes are not infallible) and confirm the English Common-Prayer Book by his Authority, and to grant the use of the Sacraments in both kinds, as formerly, in Bohemia.

I Name it for this, That Infallibility is no where pretended but at Rome, and in England once, when the King was a Child, and the impudent Pretence ridicul'd in Chronicles and the Statute Book.

Archbishop Laud do you call him? I shall never forget him, nor his Lambeth-Camp, as afore said, but they that have most cause to remember him, and his Mannings, and his Sibthorps, are the Highflyers, and the Royal Family, that suffer'd most by their Poysonous, illegal and pernicious Whispering and Counsels! fatal Sycophants!

Leges Historiam non faciunt. *Historia* is a Latine Proverb, which I mention here, for the Good and Benefit of the Highflyers, and Ceremony-Mongers (one of the Chief whereof I love and honour with all my Heart and Soul, for that he has more true worth, and Honour in him, then all the rest of the Feather Tribe, or Highflyers put together,) but — but — (Ay, Venus had her Mole, and every Man has a blind side, and if he have any, 'tis Dotage on a silly Laudian Ceremony, but I'll English my Latine Proverb thus,

On facts, of by-past Times, look back, and see,  
Lest thine own fact be a fatal History be.

Little *Laud*! (I remember to this Day very well, what was generally said of him when I was a School-Boy) was fitter for the Pulpit (where he seldom came after he was Bishop) than the Bench; most of his time being under Sequestration, to attend at the *Council-Chamber*, *High-Commission-Court*, and *Star-Chamber*; where, it had been Happy for him, and the Kingdom, and the Royal Family, if he had never come there; but the Queen thought him to be an useful Tool, 'till the King her Husband (too late (as aforesaid) in the 17 Year of his Reign pull'd all the Vexatious Fabrick down; but, I say, alas! alas! it was too late.

Princes should never stay, ('till they are forced) to Redress Grievances, it shews *reluctancy*, and loses the relishing Grace and gusto, it comes too late, and unseasonably to say Grace, and thank them for it, and so much the more, if they Punish the evil Councillors, and Preachers up of arbitrary Government, (as *Manwaring* was punished) with a *Bishoprick*.

It had been better, that *Manwaring* had been a Poor School-Master all his Life, to get his Bread, then the Bishoprick should reflect upon his Master, as if he liked him the better, or never the worse for his false Doctrine; who was most in fault, I must not say, who made me a Judge, but (also) who suffered most thereby, (Prince or People) I cannot say; for, all I have to say, is but a Friendly warning (which perhaps no Body will heed) to refrain the old steps that have led the way to so much Ruin, Blood and Misery to Prince and People.

Ay, but may some say, we scorn to take warning, we scorn your Advice, we scorn the Motion——

Why! *Hulloa* then, go on, run on; *Hulloa*! See who cares first, you or I; I am older then the most of you, and have made Observations, and Calculations of the times above threescore Years, (for about so long I have been matriculated in the University) and, you Highflyers, and Ceremony-Mongers) if my Advice be not worth taking notice of) run on, take your Course, *Hulloa*! old Ceremony-Monger! *Hulloa*! little Priest-craft! *Hulloa*! old Altar-Worshipper, and Adorer of the blind-light, a blind Candles! *Hulloa*! old noddie.

But, in good earnest, and sober sadness, beware of the Leaven of the Pharisees (that is) the Puritans; or Precisians; and (above all) of the Leaven of Herod; that is, the Court Religion, I mean, Whence  
the great Court of Rome.

Whence had the Rabble the Infection of Rebellion, in 40 and 41, whence, I say? But from the *Jesuites*, and from *Rome*?

If a King be effeminate, negligent, or otherwise insufficient, he may be deposed, says, *Jo. Aut. Delphinus de Potestat. Ecclesiastic. p. 158. Dem. Soto in Senten. disp. 25. qu. 2. Art. 1. & Camillus Gallinius de verborum signif. lib. 10. cap. 17. Thus was Childrick (King of France) deprived.*

If a King be a *Schismatick*, or a favourer of *Schismaticks*, he may be deposed, says the *Jesuite* — *Suarez. defens. fidei, lib. 6. cap. 4. and Alphons. Alvarez, speculum, cap. 16. 8.* And yet no Church has been so rent and torn with Schisms, as the *Papish*, Popes against Popes and Antipopes, 50 Years together, began in *Urban* the Sixth time; and sometimes the Wise Kings of *France* and *England*, for one Pope, and the Emperour for another.

If a King *de Facto* or *de Jure*, turn Tyrant, or Arbitrary, he may be deposed and killed too, says Cardinal *Bellarmino, de Concil. lib. 2. cap. 19. and Suarez (that Jesuite) defens. fid. lib. 3. cap. 3. and lib. 6. cap. 4.*

No more of this, at this time, though I can mention ten times more of this stuff; but to come nearer home, in *England*, in Times of Popery; we meet sometimes with a Parliament, called the good Parliament, in the 50th Year of *Edw. III.* and the great Parliament, and the marvellous Parliament, both in the Reign of *Rich. II.* and the Long Parliament in our Days, but, I never yet in all our Chronicles met with a Parliament stigmatized with the Name of the Tacking Parliament; every right Englishman abhors Tyranny, and Arbitrary Government, in our Princes, much more in a House of Commons, or the House of Lords; but, if Tacking be the Word, it does in effect dethrone the Princes, or which is all one, deprives them of their Power, defeats their Navies, their Armies, Friends, and Confederacies.

For a Prince must grant whatever a prevalent Party in a House of Commons, Arbitrarily please, even to abolishing of wholesome Laws, in spite of Majesty, and House of Lords, or else no Money to Equip the Fleet, or Maintain the Army, all must dissolve to Plunder, Misery, Ruin and Blood (to the joy of *St. Garmain* and the French King) if no Aid will be Granted by a House of Commons, except they have their Arbitrary Wills to be a Law which can be by Tacking. It is rare to hear in Chronicles of

Tyrant and Arbitrary King, but if *Tacking* be not abhorred; and all *Tackers*, instead of one Tyrant, we are liable at this Rate to have *hundreds*; Majesty, and House of Lords have been accounted the *balance*, to make the Scales even, if *Popular fury* grew Exorbitant; but, if *Tacking* and *Tackers* be not punished, what a gap is open to let in an Inundation of Desolation.

We have been plagu'd enough with a *Pensioners-Parliaments*, and as poor a Lawyer as I am, I could find out Law enough, and a way to have all the *Pensioners* and *Tackers* hang'd, if endeavouring to subvert the Fundamental-Laws, and Constitutions of this *Queen-dom* were sufficient Articles to cut off the Head of *Stafford* and *Land*.

I was in good Hopes, that *Her Majesty*, and House of Lords might have as much Freedom and Liberty to Vote according to their Judgments and Consciences, as any Man that chose these *Tackers* and *Pensioners*; but that's impossible, if *Tacking* be permitted; they must — *Jurare in verba Magistri*; say, as *their Master* says, the Majority of the House of Commons, or, their Armies and Navies, be they routed more by *Tackers*, then by *all Foreign Power*, and Armies in the whole World.

Some *Tackers* would perhaps be Poor,  
If they Refuse a *Lewi-dore*,

I confess, I am very jealous of the *Tackers* and *Highflyers* at this time of Day especially, (when a Common and Universal uniting of all Hands and Hearts, and Purses of all *Her Majesty's* Subjects are all little enough to withstand the common Enemy, that would devour us all, even the *Tackers* and *Highflyers* too, at least, those of them that will not adore the *Waser God* upon the Altar, as devoutly as now they adore the bare Altar, and blind Candles. But, if they intend for *St. Germain's*, and the *Waser-God*, they will be *Idolaters*, (whatever they are less now) but, if they endeavour to draw away the Heart of *Her Majesty* from *Her* loving Subjects, or to cause Division amongst *Her* Subjects, what are they less than *Traitors*, (as great as ever they were) that infused Poisonous Doctrines of Absolute and Arbitrary Government, into the Ears of *Her* dear Grandfather!

Whilst

Whilst he (good Man) hug'd in his Bosom the Snakes that stung him, and counted them *his Bosom Friends* which were the Judas's that betrayed him by exposing him to the Jealousie, and rage of his Subjects, by dangerous Counsels, and Arbitrary Taxes, free Quarter, Loans, Benevolences, Ship-Money, Fines, Immoderate, and Arbitrary Imprisonment, and either not alledging or asham'd, or afraid to alledge the cause of such Imprisonment.

I never knew, nor read of any King or Parliament in England that had a Happy Exit, if they, like the late Priest-ridden Tickers, espoused *one part* of their Subjects *more than* another; the Holy Scripture Promises, that the time shall come when Kings shall be Nursing-fathers, and Queens Nursing-mothers, but that's Impossible; if Kings be Fathers *only to one party*, (and commonly the *worst party* of Sycophants and Flatterers) and Queens Nursing-mothers to such a kind of brood, that some Women would be asham'd to be a Mother to. Happy we, that Her Majesty does not behave Her self like a Step-mother to the Moderate Party; and not monopolizing Favours to such, as prov'd so troublesome to Her Majesty's Father and Grandfather, but never did them *any good*, but harm in Abundance; as I can readily prove, and demonstrate (if they urge me to it) in undeniable Characters, and undoubted Demonstrations.

Oh! But the Highflyers restor'd the Royal Family; that's false; they neither had, Wit, Counsels, nor Courage to do it; it was the moderate Men that restor'd King Charles the Second, when the Highflyers never did him *any good*, excepting drinking his Health, cursing his Enemies, and running away (I know it often) when they should have fought for him, and swearing, and swaggering in a Tavern did *no great good* to themselves nor their King; of which nevertheless I should not now take Notice, but that the Priestcraft Avarice and Ambition of some Highflyers, have so hotly and lately, most Unchristian like, and Unconscionally have endeavoured to monopolize by Law all Places of Honour, Profit, Trust, Command, Power and Authority to themselves alone, and such silly Ceremony-Mongers as they are (stiling themselves most impudently and falsely the Established Church of England, where I have proved long ago in my Black-Non-Conformist, that there is neither Unity, nor Uniformity, nor Conformity amongst them, but are dissenting Ceremony-

when she reaches them their Prayers, before they can speak one true Word: For, this is not so contradictory to Sense, and contrary to all Reason, as is that whimsical, nonsensical, irrational Doctrine of Transubstantiation.

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And every *Man* is *Pope John*,  
And as *Infallible in Grace*  
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cooth and uncommon thing they meet with here, until they have seen and read so many different Manuscripts; and different Copies, in different Languages, and different Translations of the Bible as I have done; and also the Gospel of *St. Andrew*, *St. Peter*, *St. Clement's* Epistle to the *Romans*, and Twenty more (that I think not fit to Name at this time) all which stood as fair, or fairer Candidates to be canonized for Holy Scripture, then the Epistle to the *Hebrews*, second and third Epistle of *John*, *Jude*, *Revelations*, &c. until the great *Lateran Council*; nay, not to go so far backward, the Council of *Trent* (in *Queen Elizabeth's* Reign) the last General Council that the Papists ever had, if it may be called a *General Council*; which as I have said never was, nor can be called since the Apostles Days; and if they could, what could they do, at least, what good could they do, more than our *Convocation-Men*, or more than to meet to be Laught at; for, if they

they be not infallible, they had much better make no Canons, then (like King Edward the VI. Parliament, Privy Council, and Convocation-Men canonize the Mass, and adoration of Angels, and Prayers to and for the dead, and requiems, &c.) Canons (like Lambeth Canons) born, and brought forth to be damn'd by the same King that first vouch'd them, and punish'd the Dissenters: Oh! the miserable and wretched State of Princes and States that are Priest-ridden!

In the *Interim*, let all good Men, Honest and Wise, that are of the Reformation, and beg, and pray for a Reformation, not deny the Man of Sin, (or Antichrist) that sits in the Temple of God, vaunting himself as if he were God, at Rome, Paris, or Madrid, and at the same time set him up in another shape (for Proteus is his Name) at Westminster, Scotland, Denmark, or Geneva; never a Barrel the better Herring.

But, will some say, what are you? to make this bold attempt to kick the Man of Sin out of his Throne, are you one of the two Witnesses, spoke of in the Revelations? an old, old Fellow, if you were lustier then you are, it is a bold and daring attempt, you have rous'd Enemies enow already in your Priest-craft, to break your Back; if it were bigger then it is——*ne Hercules contra duos*, but you have allarm'd, not only the Papists, but the High-flyers, the Horning Scotch-men (from whom we derive Sabbathizing, and the good Covenant) and also the Holderforths, and the very Women, their Bigots, and Disciples, nay, Mr. Say-grace too will never forgive you.

To which I answer, I believe not a Word of it, I believe they will all not only forgive me, but the very Women (when they come to their Wits) will make me a Low Courtesey, and thank me Lovingly for my great Pains.

For, why may not I escape as well as Queen Elizabeth, who was curs'd and excommunicated by Pope Pius V. Anno 1569, And in spite of the Curse (for the Curse that's causeless shall not come says the Word of Truth) she reigned most happily, and triumphantly over all her Enemies, above 30 Years after the Pope had call'd her all to naught——*malorum omnium sentinam, flagitiorum servam*, the common shore of all Wickedness, and the sink of Perdition——*Gabutiis, vita Pape Pii quinti. lib. 3. c. 9.*) in the Fifth Year of his Popedom, and in the Eleventh Year of her Reign,

exhorting her Subjects to rebel against her for the Pope's sake, and to Murder her for God's sake; yet, one of the Successors (of the Horn-headed Pope) (Sixtus V. said as aforesaid) That there was but two (of which she was one) that was fit to sit on a Throne, and Rule and Reign; but, that they were both Protestants, (i. e.) in the Language of Rome, Hereticks, though after the Name that they call Heresie, so Worship we the God of our Fathers.

Anno 1500. When after the Death of Queen Mary (in this Queen-dom of England, her Sister Elizabeth Succeeding) Pope Paul IV. had a good Mind to be cursing of her, and all her Subjects that durst obey her; but, before he was well cold in his Grave, a cooler Pope Succeeded him, who, instead of thundering Threats, beseeched, beg'd, pray'd and entreated, the Queen to be reconciled to Rome, and if she would be so good, he proffer'd to disannul the Sentence against her Mother's Marriage as unjust (therefore by the way, the Popes are not infallible) and confirm the English Common-Prayer Book by his Authority, and to grant the use of the Sacraments in both kinds, as formerly, in Bohemia.

I Name it for this, That Infallibility is no where pretended but at Rome, and in England once, when the King was a Child, and the impudent Pretence ridicul'd in Chronicles and the Statute Book.

Archbishop Laud do you call him? I shall never forget him, nor his Lambeth-Canons, as aforesaid, but they that have most cause to remember him, and his Manwarings, and his Sibthorps, are the Highflyers, and the Royal Family, that suffer'd most by their Poysonous, illegal and pernicious Whispering and Counsels! fatal Sycophants!

*Lege Historiam ne fias Historia*, is a Latine Proverb, which I mention here, for the Good and Benefit of the Highflyers, and Ceremony-Mongers (one of the Chief whereof I love and honour with all my Heart and Soul, for that he has more true worth, and Honour in him, then all the rest of the Feather Tribe, or Highflyers put together,) but — but — Ay, Venus had her Mole, and every Man has a blind side, and if he have any, 'tis Dotage on a silly Laudian Ceremony, but I'll English my Latine Proverb thus,

On facts, of by-past Times, look back, and see,  
Lest thine own facts a fatal History be.

Little *Laud*! (I remember to this Day very well, what was generally said of him when I was a School-Boy) was fitter for the Pulpit (where he seldom came after he was Bishop) than the Bench; most of his time being under Sequestration, to attend at the *Council-Chamber*, *High-Commission-Court*, and *Star-Chamber*; where, it had been Happy for him, and the Kingdom, and the Royal Family, if he had never come there; but the Queen thought him to be an useful Tool, 'till the King her Husband (too late (as aforesaid) in the 17 Year of his Reign pull'd all the Vexatious Fabrick down; but, I say, alas! alas! it was too late.

Princes should never stay, ('till they are forced) to Redress Grievances, it shews *reluctancy*, and loses the relishing Grace and gusto, it comes too late, and unseasonably to say Grace, and thank them for it, and so much the more, if they Punish the evil Councillors, and Preachers up of arbitrary Government, (as *Manwaring* was punished) with a *Bishoprick*.

It had been better, that *Manwaring* had been a Poor School-Master all his Life, to get his Bread, then the Bishoprick should reflect upon his Master, as if he liked him the better, or never the worse for his false Doctrine; who was most in fault, I must not say, who made me a Judge, but (also) who suffered most thereby, (Prince or People) I cannot say; for, all I have to say, is but a Friendly warning (which perhaps no Body will heed) to refrain the old steps that have led the way to so much Ruin, Blood and Misery to Prince and People.

Ay, but may some say, we scorn to take warning, we scorn your Advice, we scorn the Motion——

Why! *Hullo* then, go on, *run on*; *Hullo*! See who cares first, you or I; I am older then the most of you, and have made Observations, and Calculations of the times *above threescore Years*, for about so long I have been *matriculated in the University* and, you Highflyers, and Ceremony-Mongers) if my Advice be not worth taking notice of) *run on*, take your Course, *Hullo*! old Ceremony-Monger! *Hullo*! little Priest-craft! *Hullo*! old Altar-Worshipper, and Adorer of the blind-light, a blind Can-  
dles! *Hullo*! old noddie.

But, in good earnest, and sober sadness, beware of the Leven of the Pharisees (that is) the Puritans; or Precisians; and (above all) of the Leven of Herod; that is, the Court Religion, I mean, the great Court of Rome. Whence

Whence had the Rabble the Infection of Rebellion, in 40 and 41, whence, I say? But from the Jesuites, and from Rome?

If a King be effeminate, negligent, or otherwise insufficient, he may be deposed, says, *Jo. Aur. Delphinus de Porestat. Ecclesiastic. p. 158. Dom. Soto in Senten. disp. 25. qm 2. Art. 1. Camillus Gallinius de verborum signifi. lib. 10. cap. 17. This was Childrick (King of France) deprived.*

If a King be a Schismatick, or a favourer of Schismatics, he may be deposed, says the Jesuite—*Suarez. defens. fidei, lib. 6. cap. 4. and Alphons. Alvarez, speculum, cap. 16. 8.* And yet no Church has been so rent and torn with Schisms, as the Popish Popes against Popes and Antipopes, 70 Years together, began in Urban the Sixth time; and sometimes the Wise Kings of France and England, for one Pope, and the Emperour for another.

If a King *de Facto* or *de Jure*, turn Tyrant, or Arbitrary, he may be deposed and killed too, says Cardinal Bellarmine, *de Conc. lib. 2. cap. 19. and Suarez (that Jesuite) defens. fid. lib. 3. cap. 3. and lib. 6. cap. 4.*

No more of this, at this time, though I can mention ten times more of this stuff; but to come nearer home, in England, in Times of Popery; we meet sometimes with a Parliament, called the good Parliament, in the 50th Year of *Edw. III.* and the great Parliament, and the marvellous Parliament, both in the Reign of *Rich. II.* and the Long Parliament in our Days, but, I never yet in our Chronicles met with a Parliament stigmatized with the Name of the Tacking Parliament; every right Englishman abhors Tyranny, and Arbitrary Government, in our Princes, much more in a House of Commons, or the House of Lords; but, if Tacking be the Word, it does in effect dethrone the Princes, or which all one, deprives them of their Power, defeats their Navies, their Armies, Friends, and Confederacies.

For a Prince must grant whatever a prevalent Party in a House of Commons, Arbitrarily please, even to abolishing of wholsome Laws, in spite of Majesty, and House of Lords, or else no Money to Equipp the Fleet, or Maintain the Army; all must dissolve in Plunder, Misery, Ruin and Blood (to the joy of *St. Germain* and the French King) if no Money will be Granted by a House of Commons, except they have their Arbitrary Wills to be a Law which can be by Tacking. It is rare to hear in Chronicles of

Tyrant

Tyrant and Arbitrary King, but if *Tacking* be not *abhorred*, and all *Tackers*, instead of one Tyrant, we are liable at this Rate to have *hundreds*; Majesty, and House of Lords have been accounted the *ballance*, to make the Scales *even*, if *Popular fury* grew *Exorbitant*; but, if *Tacking* and *Tackers* be not punished, what a gap is open to let in an Inundation of Desolation.

We have been plagu'd enough with a *Pensioners-Parliaments*, and as poor a Lawyer as I am, I could find out Law enough, and a way to have all the *Pensioners* and *Tackers* hang'd, if endeavouring to subvert the Fundamental-Laws, and Constitutions of this *Queen-dome* were sufficient Articles to cut off the Head of *Stafford* and *Land*.

I was in good Hopes, that *Her Majesty*, and House of Lords might have as much Freedom and Liberty to Vote according to their Judgments and Consciences, as any Man that chose these *Tackers* and *Pensioners*; but that's impossible, if *Tacking* be permitted; they must — *Furare in verba Magistri*; say, as their Master says, the Majority of the House of Commons, or, their Armies and Navies, be they routed more by *Tackers*, then by all *Foreign Power*, and Armies in the whole World.

*Some Tackers would perhaps be Poor,  
If they Refuse a Lewi-dore,*

I confess, I am very jealous of the *Tackers* and *Higflyers* at this time of Day especially, (when a Common and Universal uniting of all Hands and Hearts, and Purse of all *Her Majesty's* Subjects are all little enough to withstand the common Enemy, that would devour us all, even the *Tackers* and *Higflyers* too, at least, those of them that will not adore the *Wafer* God upon the Altar, as devoutly as now they adore the bare Altar, and blind Candles. But, if they intend for *St. Germain's*, and the *Wafer-God*, they will be *Idolaters*, (whatever they are less now) but, if they endeavour to draw away the Heart of *Her Majesty* from Her loving Subjects, or to cause Division amongst Her Subjects, what are they less than *Traitors*, (as great as ever they were) that infused Poisonous Doctrines of Absolute and Arbitrary Government, into the Ears of Her dear Grandfather!

Whilst

Whilst he (good Man) hug'd in his Bosom the Snakes that stung him, and counted them his Bosom Friends which were the Judas's that betrayed him by exposing him to the Jealousie, and rage of his Subjects, by dangerous Counsels, and Arbitrary Taxes, free Quarter, Loans, Benevolences, Ship-Money, Fines, Immoderate, and Arbitrary Imprisonment, and either not alledging or asham'd, or afraid to alledge the cause of such Imprisonment.

I never knew, nor read of any King or Parliament in England that had a Happy Exit, if they, like the late Priest-ridden Tackers, espoused one part of their Subjects more than another; the Holy Scripture Promises, that the time shall come when Kings shall be Nursing-fathers, and Queens Nursing-mothers, but that's Impossible; if Kings be Fathers only to one party, (and commonly the worst party of Sycophants and Flatterers) and Queens Nursing-mothers to such a kind of brood, that some Women would be asham'd to be a Mother to. Happy we, that Her Majesty does not behave Her self like a Step-mother to the Moderate Party; and not monopolizing Favours to such, as prov'd so troublesome to Her Majesty's Father and Grandfather, but never did them any good, but harm in Abundance; as I can readily prove, and demonstrate (if they urge me to it) in undeniable Characters, and undoubted Demonstrations.

Oh! But the Highflyers restor'd the Royal Family; that's false; they neither had, Wit, Counsels, nor Courage to do it; it was the moderate Men that restor'd King Charles the Second, when the Highflyers never did him any good, excepting drinking his Health, cursing his Enemies, and running away (I know it often) when they should have fought for him, and swearing, and swaggering in a Tavern did no great good to themselves nor their King; of which nevertheless I should not now take Notice, but that the Priestcraft Avarice and Ambition of some Highflyers, have so hotly and lately, most Unchristian like, and Unconscionally have endeavoured to monopolize by Law all Places of Honour, Profit, Trust, Command, Power and Authority to themselves alone, and such silly Ceremony-Mongers as they are (sitting themselves most impudently and falsely the Established Church of England, where I have proved long ago in my Black-Non-Conformist, that there is neither Unity, nor Uniformity, nor Conformity amongst them, but are dissenting Ceremony-

Ceremony-Mongers, without either *Law*, *Scripture* or *Reason* to warrant their *Non-Conformity*; and yet these are the *Blades* must do all, though they do all ill; if the *Tackers* and *St. Germain's* prevails, which God forbid.

## CHAP. VI.

BY the Premises also may readily be drawn this necessary Conclusion, for the Benefit and Peace of all Mankind, and to the Ruin of that Antichristian Temper, that has so much (and still does) plague the World, namely, That all People, of all Religions, and of all Opinions in any Religion, be not so positive, fierce, self-conceited, dogmatical and pragmatical as to Judge, Sentence and Condemn all that are Dissenters (or different) from their Opinions, and consequently they, like fierce *St. Paul* (though a very little dwarf, yet, like little *Laurel*, Mettle to the Back, Fiery and a Hot Persecutor of Christians) that differ'd from him, from one City to another, and though he was too little and too weak, to Maul *St. Stephen*, yet he could cry *Hullo*, and set others on to knock out his Brains, and Stone him to Death; to do which Business, they untrussed, and stript themselves, and their Rayment was watch'd by little *St. Paul*, and kept from being stoln; he did show his zeal and good will to kill. And our Lord *Jesus* calls this ——— *Persecution*, yet he did no more then Priestcraft does, and endeavours to do, Wheedle some silly Bigot-Magistrate or Tackers, Jaylors, and Hangmen to Stone and Persecute dissenting *Stephens*; our Lord will catechize such fiery *Sauls* — *Saul*, — *Saul*, why Persecutest thou me. *Is this* (you persecuting *Sauls*) to do as you would be done by? Would not the *Jesuits*, and Popish Priests, and Papists here in England, Scotland, and Ireland, grumble Doggedly, if our Laws against Papists, were made as severe, cruel, and bloody, as those in Popish Countries; against Protestants; where they can, they Hang, Draw, and Quarter, or Burn, or Plunder, or send to the Gallies, or break on the Wheel, all but themselves, all but Papists ——— All others are Hereticks ——— Let them be hang'd and damn'd;

damn'd; and if you promise them *Quartern* or make Peace or Truce with them, yet, thereby take advantage (when they are disarm'd) Fall upon them, as the High-Priest did upon King Agag, and Hew them in Pieces before the Lord, and for the Lord's sake, be bloody Dogs, and Wolves; for he is no Papist that does not believe that Canon of the Council of *Constance*.—

*Nulla fides servanda cum Hereticis.*

Though by your Wafer-God you swear and vow.

Yet hang all Hereticks and burn them too.

The Papists chief Argument for Popery is, That there is but one true Religion; and which should that be but Theirs, for *Antiquity* and *Universality*.

The Devil says, there is but one right Worship, and that is due to him, because all the Kingdoms of the World are his, and he gives them to whom he List, and therefore says, (as he did to our Saviour) fall down and Worship me; for there is but one true Religion, and which should that be but the Devil's Worship and Religion, for *Antiquity* and *Universality*.

For *Antiquity*, ever since there was an old Mother *Eve*, and old Father *Adam*, the Devil has had Servants, that hearken'd and obey'd his Dictates, more than the Command of Almighty God.

And, even to this Day—*nititur in vetitum*—both (the *Women* and the *Men*) long for the forbidden Fruit; but other Fruit that they have, of Gods Gift, in Plenty and a Paradise, they care not for it.

And the devillish, persecuting, *Antichristian* (too, I may call it) and murdering Spirit, in killing *Dissenters*, is, for *Antiquity*, almost as aged as the World, at least, as old as the first Men *Abel* and *Cain* (for they were *Twins*, says the Jewish *Talmud*) and if old *Eve* had miscarry'd of them at her first Teeming, I think it had been no great loss.

Thus, if Papists have no other or better Arguments to prove their Schism and Superstition, than only, that there is but one Religion, and who but theirs for *Antiquity* and *Universality* the Devil can overmatch them.

But, it is a great Lye to say, there is but one true Religion ; if by one true Religion, they mean, one Universal, and Ancient true Faith, or Belief, and Worship, without the mixture of any Dissenters, or Disagreement in Matters of Faith and Worship.

For, the *Benedictines* and *Dominicans* are fierce and fiery Zealots for their Faith, in believing that all have sinned, and come short of the Glory of God, and stained with the Original Guilt, as the polluted Issue of old *Adam*, and therefore stand in need of a Saviour, the second *Adam*.

To which, the fierce, Schismatics, the new Sect (called *Jesuits*) give them the Lye to their Heads ; and as *St. Paul* to *St. Peter*, That they ought to be blamed for abusing the Blessed *Virgin Mary*, whose Milk is Propitiatory, and as wholesome to all Intents and Purposes as *Christ's Blood* ; of which she had no need for her self ; being not only an immaculate Virgin, without spot or blemish of any actual Sin, but also free from Original Guilt.

How often has two Popes damn'd one another, and sometimes three Popes, all cursing and killing one another, and excommunicating one another, and the Kings and Kingdoms that side with the Antipope ; cursed Work ? Do you call this Universality ? Transubstantiation — (that has murdered so many Millions of Dissenters by the bloody Papists) was not made an Article of Faith, till the 7th Century, about 700 Years after Christ ; Was there no true Believers in Christ, nor true Church of Christ, till 700 Years after Christ died, was buried and rose again ? You wretched Popish Priest-craft Priests, are not you ashamed to make such Asses of the Lay-Papists, as to make Fools believe a Lye ; and lest they should rather believe their own Eyes or Senses, you Preach — *Sit ergo Domina mater Ecclesia baculus in aqua fractus, tamen absit ut crederem quod video.*

*The Church (we must believe) more than our Eyes,  
(Like staff in Water) telling seeming lies.*

And let the Poor Sets be befool'd and gull'd, for all me, I am not concern'd, if the Bigots would but be quiet, and not knock all others in the Head, that are not such Fools (to be Priest-ridden) as they are.

And what I say to Papists I say to all Protestants, if you like to be Priest-ridden, farewell — a good Voyage to you, if you foolish Bigots would but be quiet, and not rob all you meet on the Road Heaven-wards, that are not such Fools (to be Priest-ridden) as you are.

But, some will be apt to say, with the honest Jaylor, Sir, what shall we do to be saved? do ye bring us, in your Priest-craft, a New Religion, or no Religion? If we do not believe our Priests, who should we believe?

To which I answer, with our Blessed Saviour — call no Man Rabbi, or Father, or Master upon Earth; his meaning is — That it is not Lawful —

*Jurare in verba Magistri.*

In English thus —

You Bigot: Sots! Believe not all you hear,  
From Holy Pulpit, or (Popes) Holy Chair.

I bring no New Projects, New Religions — nor New Modes of Religion, I am only for the old Fashion, by Christ and his Holy Apostles, which, by Priest-craft is utterly disguis'd, and most of Christ's true Religion, is perverted to New Superstitions invented by crafty Priests, to gull the Mob, put out their Eyes, that they may ride them Neck-break to both their Destructions here and hereafter; and if I can make the Fades kick off the unwelcome Load, the Priest's may go on foot, if no other pack Horse will serve their turns, but Silly Men and Silly Women.

Silly Women! Ay; They are the gentlest Fools that ever Priest got upon, says Holy Writ, creeping into their — Houses, and leading Captive Silly Women laden with Sins.

Silly Women! Ay; always whilst you live, the less Wisdom, Reason or Understanding, the more credulous, and apt to believe any false Tale, even, that the Moon is made of Green Cheese, as aforesaid, for they believe a hundred things from the Pulpit, that is as improbable and more impossible.

Silly Women! Ay; these are the Tools, that Knavish-Priests do Work with — if they be Fools.

For,

For, *some Women have more Wit, Reason and Understanding than Men*; but, *these are Skitish*, and will not suffer themselves tamely to be *Rid and Bejaded* by ne're a Priest of them all.

*Silly Women! Ays. ( 1. Jo. 3. 12. 15. )*

*These are the nonsuch Priest-craft Prize,  
Of These they make their Merchandize;  
Thus Crafty Indians ( true is the Tale )  
By Tame She-Elephants catch the Wild Male.*

Where you *silly Women* go once, or twice, or thrice a Week to a Lecture, or *Priest-craft* Sermon, my advice is, that you go twenty or thirty times a Week, take your Belly fulls of Sermons, Sermons; now I am sure I shall gain your good Will in this Second Part of *Priest-craft*, as much as I lost your Hearts by the First Part of *Priest-craft*.

And for *Family-Duty*, I will no more disparage *that* neither, but on this condition I dispense with you, namely, That you do not believe it to be your due Benevolence from Text of Holy Writ, by Pulpit Coxcombs, misapply'd; like that in *Jerem. 10. 25. Pour out thine indignation upon the Heathen that know thee not, and the Families that have not called upon thy name*; ( or ) according to the *Hebrew* and the *Septuagint* — upon the Nations not called by my name; this latter clause being only the *Periphrasis* of *Heathen* in the former clause of that Verse,

Where the Prophet only Prays to God to Curse and Plague all the Nations in the World, except *his own*; The *Jews* — the basest People to this day, under the Cope of Heaven; yet, says God, of his Free Grace — *you only have I chosen of all the families of the Earth*, that is, of all the Nations of the Earth, Families signifying Nations, in the common Style of the *Old Testament*. So *pour out thy wrath upon the Heathen, and the Nations that have not* ( a Common Prayer Book, or ) *have not called upon Gods name*. that is, never Pray nor own God more than the Heathens do, neither does God call these his Nations, at least, not his Favourite Nations, as were the *Jews* and *Israelites*, the Godly Offspring of *Old Jacob*; in *English*, *Old Cheat*; for *Jacob* in *Hebrew*, is *Cheat* in *English*; art not thou rightly called *Jacob*? *Cheat*? that *Cheat* — ed his *Old, Blind, Doating Isaac*, by the Craft of his Mother ( Subtle

(*Subtle Rebekah*) that club'd with her beloved Son *Jacob*, to *Cheat* (or, rather, as the *Quakers* word it, to) *Outwit* his own Father and Brother.

And for the *Jewish Sabbath* too; instead of taking any jot of that first Day of the Week, or *Priests Market Day*, from you, or them; if you please, keep *Saturday Sabbath* too, though I spoil the *Colchester Market-day*; and *Leadenhall* too, and then you may lawfully Pray, *Incline our Hearts to keep the Law*, (the Fourth Commandment,) whereas now, do you not *Mock God*, when you desire God to *Incline your Heart to keep that Commandment*, which you never did, nor ever intend to keep the same; take heed—do not *Mock God*, your great Judge.

And whereas you were angry with me for displacing *Mr. Say-Grace*, or, robbing him of many a good Bit at my Lord's Table (a Lord being too Great to Pray to God himself, when he keeps a Journey-man or Chaplain to do that drudgery for him; let him go to Heaven for him too, or in his stead;) I never intended to hinder, but promote *Devotion*; only, I advise such superstitious Bigots to carry *Mr. Say-Grace* also to the Tavern with my Lord, and to the Coffee-House, and that my Lord or my Knight do not dare to touch the unsanctified Cup, (though it be a Health to the Church of England) until *Mr. Say-Grace* has bless'd the Cup, and said a short Grace; and also bless the *Mahometan Coffee*, and the *Popish Spanish Chocolate*.

As for *Sage-Tea*, it being an *English Drink*, or *Beer* or *Ale*, care not if they Drink it without the assistance of *Mr. Say-Grace*.

What a Noise and a Pother do a company of *Superstitious* Sticks keep about nothing, or worse than nothing!

But, may some say, was not the *Book of Sports*, put out by King *James I.* and King *Charles* (afterwards proclaimed the same) a great occasion of the late Commotions and Civil Wars?

To which I will give an Answer with another Question, Was not the throwing down of a *Hucksters Apples* by a *Fisher-Boy* called *Thomas Anello*, (corruptly) *Masanello*, the occasion of great Commotions, and the greatest that ever was known in *Spain* in three days time, 100000 Men Headed by that *Fisher-Boy* their General, and many Lords, Knights, and great Captains under his Command?

Like a Swarm of Bees, when they Buzze aloud, watch them, they are ready to rise, and soon up, and as soon down; when they get more Room, more Liberty, and better Accommodation, they could not live Crowded and Oppressed in the old Hive; and therefore up they rise and Swarm, and Sting too, if opposed of the Liberty they seek and cannot want.

The Spaniards were oppress'd with Gabels and cruel Oppressions (they could not bear any longer) so up they rose upon occasions or no occasion; being ripe for uproar.

So in England, the People were oppress'd with Free Quarter, Loans, Benevolences, Star-Chamber, High Commission-Court, the Lambeth-Canons, or Laud's-Canons, like the Doctrine of his Chaplains, Sibthorp and Manwaring, That the King is not bound to observe the Laws of the Realm, concerning the Subjects Rights and Liberty's (then their Coronation Oath is but Babbling to no purpose) but that his Royal Will and Command in Imposing Loans and Taxes, without common consent in Parliament, doth oblige the Subjects Conscience in pain of Eternal Damnation. (See Dr. Manwaring's Sermon before the King at Whitehall, in 1627.) 'Tis true, afterwards he recanted all this at the Bar of the House of Commons, and lost two good Livings, and also sentenced never to Preach more; and perhaps, he never did; for the King, to punish him, made him a Bishop.

And Sibthorp, in his Flattering Sermon, p. 12. says, That all Antiquity is for absolute Obedience to Princes in all Civil and Temporal things. Archbishop Abbot was Suspended, and his Archbishoprick Sequestred to Laud's hands chiefly (who was then Bishop of London) because he refused to License the Sermon of the said Sycophant, Sibthorp, and saying, By this Divinity the Inhabitants of London (I'll add, of all England) were obliged to Obey, if the King should send for all their Wealth (I'll add, for all their Wives and Daughters) And if his Majesty did not, the defect is not in these Flattering Divines.

Nay, The present Dean of Pauls (Dr. Sherlock's Case of Resistance, p. 6, 8, 10.) says, There is Nothing more evident, than that God from the very beginning, set up a supreme and Sovereign Power, in the Jewish Nation, and that in Civil or Temporal Matters, as may be seen, Deut. 17. 8. This was at first in Moses, and after his Death, secured to the High-Priest or Judge.

Judges, and what that Authority was, appears, *verse 12. The man that will do presumptuously and will not hearken to the Priest* (this is a rare Text to confute my Two Books of Priest-craft, with a Halter or an Ax, *Jure divino*) or, to the Judge, even that man shall die. This is as absolute Monarchy as the most absolute Monarch in the World.

If King James II. had followed this Divinity Lecture, when the Seven Bishops and other Clergy Men refused to read his Declaration of Indulgence, I do not see how they could have kept their Heads upon their Shoulders.

The Jews were govern'd by no Laws but what were made by the Infallible God of Heaven, that could not Err; But Kings and Parliaments may Err, and have Erred, and yet

Says Sibthorp (in his Sermon at Northampton, concerning the Loan, Feb. 12. 1626.) If Princes command any thing which Subjects may not perform, because it is against the Law of God, or of Nature, or Impossible, I know no other case but one of these Three, wherein a Subject may excuse himself, with Passive Obedience (or being bound to undergo the Punishment) but in all other he is bound to Active Obedience.

Incomparable Sycophant! he almost outdoes Sherlock; so, if an English King command us (as the Czar of Muscovy did the City Moscow) to send him a Bushel of Live Fleas, or he would Plunder them; they Answered, it was Impossible — Then all the Goods are mine, says Czar.

I think it is not without a President, if this Saucy Dean be Punished (as *Mannaring* was, with a Bishoprick;) and then if he Preach such Doctrine in the House of Lords, we shall see whether he be commanded to the Barr, for his great Pains and Jewish Divinity, Inconsistent with our English Laws and English Monarchy.

'Tis such Sycophants that Whisper Poison into the Kings Ears. Quære, Whether they should not be Stigmatized every 30th of January, as King-Killers, amongst the rest, that well deserve it.

How has England, and the Church of England, and the King of England, been Plagued with these Court-Parasites? and Popish-like Ceremony-mongers, *A la Mode de Francois*, in Church and State?

And does not some of the same Principles and Practices, with the old *Laudians* and *Ceremony Mongers* endeavour to Monopolize all places of Profit, Honour and Authority, in Church and State, to them and their little way; oh Sable Politicians! you outvie *Machiavel* and his *Princes*, and create abundance of Enemies, having so few true Friends, except *Faylors*, *Tackers*, *Summers*, *Constables*, *Bumbaliffs*, and *Hangmen*, that are now almost ready to Starve, for want of work; alas! alas! The Storm of Persecution is blown over; the *Faylors* and the *Hangmen* may go hang themselves for want of work, if the Act of Toleration stand firm, and the Occasional Bill be rejected — have a care of a third time.

But, hold, I had almost forgot, the Basket of Apples, the spilling whereof occasion'd great Commotions; and so also did the Proclamation for Lawful Sports on the Sundays—that was one occasion of raising the People.

Both of these allegations are false; the People were Tinder, made so by Fiery Oppressions in the Star-Chamber, High-Commission Court, Loans, *Sibthorp's* and *Manwaring* Doctrines, *Laud's Lambeth Canons*—— all condenced by 1. Car. 17. and 13. Car 2. and 12. but all too late; and the *Irish* Cut-Throats frightened *England* into Arms, at least, alarm'd them: and when People are Mad with Oppression, they will Swarm to get loose, sometimes, at least, they have done so, when not able longer to bear the Load; the Jades kickt it off, upon any occasion, or no occasion, at least, the Proclamation for Lawful Sports gave no occasion, for that Book of Sports was first published by King *James I.* to unload the People of an unnecessary Jewish Burthen, that neither we nor our Fathers were able to bear; (1 *Maccabes*, 12. 32, 36, 37, 38, 39, 40, 41, 42.) *Nocumentum, Documentum.* They left not their Superstitious *Sabbathizing* till taught by woful experience; indeed, afterwards our Saviour Emancipated them from that Slavery, teaching, that the Sabbath was made for Man, and not Man for the Sabbath. It was King *James I.* (not King *Charles I.*) that first published the Book for Sports on the Lord's Day.

King *Charles I.* indeed, did renew it, but with these Excellent and Wise Proviso's — (See *Baker's Chronicle.*)

I. That these Pastimes should be no Impediment, or Let to the Publick Duty of the Day.

II. That no Recusants (*that did not come to Church*) should be capable of the benefit of them.

III. That none should use them that were not diligently present at all Divine Offices, which the Day requir'd, And

IV. That the benefit should redound to none but such as keep themselves in their own Parishes.

All which seems to be designed for Encouragement of Youth, and such under sort of People, the better and readier to resort to Church and Divine Duties: And certainly in Winter they may as Lawfully Warm themselves at Football, as sit two or three Hours with their Noses over the Fire, on a *Sunday*, Laughing and telling Stories.

*For, at the Book of Sports, some Basil,  
(As Dogs do at the Moon) that's all;  
For its Dishonesty they'll Swear for,  
Though not a Man of them knows wherefore.*

For, that Book of Sports would not be Apocryphal in any other Nation or Language in Christendom, except *Ours* and the *Scots*; For the *Scots*, with their *geud Covenant*, (by all good Tokens) brought the Superstition of *Sabbatizing* into England; it is Laught at in *Holland* and *Geneva*; for there they go to *Shooting* or *Bowling*, as soon as Afternoon Service is done, but we, we *Precisions* fetch our Piety from the Cold North; It will Freeze and Cool upon our Hands, if we be not Hot for it, therefore keep two *Sabathbs* in a Week.

## CHAP. VII.

ALL that a Magistrate has to do with True Religion, is — to let it alone, and if he do it *no good*, do it *no harm*, that's all; leave the Issue to God; but, it is *below* them, to be the *Jack-Ketches* to a Proud Priest. Thus, I have (in this First and

Second

Second Part of Priest-craft) brought up no new Religion, nor Impeached any old Religion that had a License from Christ and his Holy Apostles; or Holy Scripture of Truth; nor have I handled this Subject more roughly, or harshly, or sharply, than need required.

For this Tetter, or spreading Ringworm, cannot be cured, much less corrected, without some Gall in the Ink.

I have ——— A Third Part of Priest-craft in my Head, which perhaps may come abroad and take the Air, if not prevented by my Laziness, Listlessness, or Old Age, which is my welcome Monitor and Remembrancer, to put me in mind, how near I stand on the Brink of my Grave, cheerfully ready to step in, and thereby step out of this Vain and Silly World, in hopes and confidence of a better, (through the Merits of the Blessed Jesus) By the New Exchange.

What Jesuit or Papist has the Forehead to justify (the Infallibility of their head of their Roman Catholick Church) Pope Leo X. when viewing, with Admiration and Astonishment, the vast Bulk and Heaps of Treasure exchequer'd in the Lateran Palace, broke out into this (seemingly profane) Exclamation —

*Hem! quantum reddit nobis hæc fabula Christi!*

Ha, Ha! This Wealth how can it chuse but please us,  
Gotten so Cheap by th' History of Christ Jesus!

The Word *Fabula* being used by the quaintest Latin Authors, not as now usually for a Fable or Story, but for a true History (say the Jesuits) And indeed Cicero, in his Book *de Finibus*, mentions *Fictus Fabulas* in Distinction from *veras Fabulas*.

Nevertheless, Pope Leo X. had so profane (an infallible) Head and Heart, that his Confessor used to give him the Holy Viaticum, or the Sacrament, in extremis, when he was departing and going to die; of which Sannarius (the Neapolitan Poet) descants thus,

*Sacra sub extremis si forte requireris, hora,  
Cur Leo non potuit sumere, vendiderit.*

The Sacrament which Leo turn'd to Gold  
How could he take what He (before) had sold.

No doubt, but it is *abhor'd* by all sorts of Christians to *abuse* the Holy Sacrament of Christ to *Worldly* ends, and *Sensual*, *Earthly*, and *Carnal* uses; this Wisdom cometh *not from above*, as St. James says, but is *Earthly*, *Sensual*, *Carnal*, *Devillish*; the Devil used Scripture, and yet he was a Devil for falsely applying it to another purpose then it was intended; it is dangerous, and not to be endured though (at this Day in England) to say, that the Holy Sacraments (used for a *Politick-Tool* or *Test*) is Wisdom or Policy that cometh *not from above*, but is *Earthly*, *Sensual*, *Carnal*, *Devillish*.

And, indeed, I did refuse (lately) to give my Opinion, in this *Case of Conscience*, which was sent to me to resolve, namely?

A Young Gentleman (of Spruce Natural Parts, and Ingenious Disposition) having a Wife and Children, almost ready to starve for want, being beggar'd by his profuse and *lavish* Prodigality, and having consum'd a *brave* Estate by *debauchery*, yet having good Friends at Court, got the Promise of a very good Place, but, he never had, never desired, never intended to take the Holy Sacrament, till he was told, that he must capacitate himself by taking the Sacrament, or else he could not have that *Beneficial Office*, that would plentifully supply his *starving-family*? All Learned Divines agree, that to eat and drink (*unworthily*) is to eat and drink, take or make, the Holy Sacrament to an unworthy, base, earthly, worldly end, and use, and that such use is an abuse, a horrid abuse, as our Saviour says, *It is not lawful to take the Childrens Meat, and give to Dogs*; *Procul hinc, procul ite Prophan!* And the Common-Prayer-Book requires due Preparation and Examination, before Men presume to Eat of that Bread or Drink of that Cup, and if any Man be an Adulterer, common Swearer, or other profane Person, that the Minister do not admit him. Therefore *Quare*.

1. Whether the said Debauchee (by the said *Politick Test*, so much applauded for being *Shaftsbury's Project*) should chuse to Eat and Drink his own Damnation, by eating and drinking unworthily, to an unworthy, base, earthly end, to get (as the *Occasional Conformists* is said to do) a Place of Profit, Honour, or Authority; or, being conscious of his unfitness and unpreparedness, (not able to forgive his Enemies, or the like) suffer his poor Family to starve.

2. Whether

2. Whether such a *State-Test* be an agreeable, or quite contrary to the Institution of that *Holy Sacrament*. (And whether it be not such a national Sin, as that the not Repenting for the same (by Repealing it) does not expose us to national Judgments of the Holy Judge of Heaven and Earth?

3. Whether it is not a hard case, that an *English-Man* should not be capable of his Birth-right as an *English-Man* to Places of Trust, Profit and Honour, although he cannot for his Heart, at present, forgive his Enemies, &c.

4. Whether *English-Men*, and Gentlemen are not put upon a hard choice, to starve, die, or eat and drink (the *Holy Sacrament* unworthily) and be damn'd.

5. What need is there for this *Politick-Tool*, or Engine at this time of Day, and in her Majesty's Reign, a true Protestant, and so must all her Successors be for ever?

6. Since that *Test* was invented to keep Papists out of Place and Power, in Popishly affected, or Popishly suspected Reigns, what occasion now for the same, or ever can be? since Papists were sufficiently barr'd out from Places of Authority and Power in Queen Elizabeth's Reign by the Oaths of Supremacy, Allegiance, and Declaration against Transubstantiation; which Declaration and Oaths, no Papist dare or will take or make; if he does, he will take our Sacrament, or any thing to get a Place; it is no *Test* to exclude him; he'll swallow any thing, and as many Sacraments as (he swallows) Oaths gulpingly.

7. Honest and Pious Christians, that frequently have, and love to have a *Holy Communion* with God and Christ in that Sacrament, but cares not how seldom they take it in (or come at) The *Test-Church*, which admits none that will not take it kneeling; a posture different from that of Christ, and his Holy Apostles, and all the reformed Churches (that own not that Fanatical Whim of Transubstantiation) none but the Papists (who by kneeling adore their *Wafer-God*) and the English, who declare against adoring any such *Breaden-God*, yet they kneel, as a Reverent posture, that's All.

But, is it not to be feared, That is not All?

For, who made us Wiser then Christ, and his Holy Apostles, and all Protestants and Christian Churches in the World, except those that believe Transubstantiation, or (which is as imperceptible and unintelligible) Consubstantiation.

One of which (at least King Edward's 1st. Reformed Church, does

does seem to believe, in their *said* Statute for the *Mass* (instituted by the *aid* of the *Holy Ghost*), (The Pope cannot say more for it) and therefore, no wonder that they should kneeling adore; but *We*, ay *We*! how come *We* (that deny the Adoration), to approve the Posture of Adoration, kneeling? In Holy Reverence, we say; but then others say, who taught you to know what was a Reverent and becoming Posture, at receiving that Holy Sacrament, or last Supper, which Christ and his Holy Apostles did eat and drink in the very same Posture, that they did eat and drink their Dinners and Suppers; and yet it is to be hoped, that Christ and his Holy Apostles did understand what was the most Reverend Posture as well as Cranmer's Church, or Laud's Church, or any Ceremony-Monger in the World.

If this Posture of kneeling was invented by Protestants, that were for the *Mass*, a sacrifice for the living and the dead; and yet retained by Protestants, in a Church that Renounces both name and thing; how, or wherefore was it kept up in a different Posture from that of the Holy Jesus? I hope it was left by chance, and not on purpose to be a Threshold, or Stumbling-block at the Church Door, and entry thereunto, to keep our Dissenters or such as cannot stride so wide to reach a Popish-like Ceremony?

Show me one Nation or Church of Protestants in the World, that kneels when they eat the Holy Bread, or one Church of the World that has been so distracted (as the Established Church of England) with Dissenters; and all these Distractions, and Noise, and Division, Hatred, Malice and all Uncharitableness, and Bills against Occasional Conformists, Acts and Statutes, against Acts and Statutes, some for Deformity, some for Conformity, some for Uniformity, when all this Pother is in Maintenance of a Ceremony, not vouch'd by Christ, nor any true Christian that does not adore on Transubstantiation.

If this Popish-like Adoration, (I do not say Popish, but Popish-like Adoration) were not impos'd, we should have Peace and Quietness; no Rancour, no Malice, no Complaining in our Streets, no By-names of Whig or Tory, Moderate Church-Men, Highflyers or Dissenters; no Dissenters, did you say, That's the worst News you can bring, no Dissenters? Will some be apt to say?

Why, if there were no Dissenters, how could there be so many Places, and very good Seats in Church and State left empty for Ceremony

*Ceremony-Monger*, or any that has a *debauch'd* *swallow* to Fill and Engross?

Oh! Ho! Then, is that the Business?

The Holy Sacrament thus gratifies

Ambition, Cruelty and Avarice;

The Church will be too full they fear,

The fewer (still) the better Chear,

And better Seats to be got there.

If that be the Business, I am sure, it is a nasty Business, if Avarice and Ambition do their Business, the Priest-craft Business, but a very ill Business, a shameful Business, to distract a whole flourishing Nation about a Posture that Christ never made, by Word nor Examples. Oh! the Wisdom of a King Edward's Parliament! a Marvellous Parliament we shall never have (again), till we get a Prisoner-Parliament, or a Tacking-Parliament; or Priest-ridden-Parliament.

To which for a farewell, (if ever it happens) I will address with this Reverend Complement —

*Lumen es & Collumien fidel, Rectigs Magister.*

To Priest-rid Parliaments it does belong,

To tell us what is Truth and what is Wrong,

When the Infallible and Holy Chair,

Removed is from Rome to Westminster.

Bless us! That ever Wise-Men (again, after such fatal Experiments of *Laudian-Politicks*) should have so little Wit, and less Grace to venture the Peace and Welfare of a Nation, and particularly, their own Welfare, by Outlawing Sobriety, Piety, Temperance, Honesty and Brotherly-kindness, contray to the Established, and wholsome, and Uniting Law of Toleration, to make Room for Rome, did I say?) for a Ceremony that Christ thought not fit to make, and which the Popish-Mass (or Transubstantiation) innovated, and invented 700 Years after the Institution of that Blessed Sacrament; For whose sake, (I pray you) is all this Pottery? Is it only to advance, Pomp, Pride, and Avarice to sit High

High in the Temple of God, shutting the Church-Doors, and consequently the Doors of Preferment and Authority in the State against all but the Nonsensical old Noddies, and cringing Highflyers, and their Partakers (in hopes to go snips with them) the Tackers.

A Blessed Church and State, I trow,  
If Both compos'd of (none but) you;  
For you All others disallow

Except your selves and Tackers now,

To Nod and Bow, that will not do,

They must have Power and Money too,

Or, else again (by Bigot Tricks)

Plague us with Highflown Politicks.

If ye will not be good for God's sake, yet for these poor Kingdoms sake, I say, and your own sakes too, be merciful; is the Evil in you? Are you Mad? Take heed, I say, (once more) that if ye bite and devour one another, ye be not consumed (as formerly I remember) one of another. Be like the Sun that Shines on the Dunghil as well as the Garden, and God-like; whose Rain descends on the Just and Unjust, that ye be the Children of your Father which is in Heaven. Get Cherish'd Charity, that will stretch wide, wide; your Church of Christ will be the fuller, and you the fatter, at least your Party (being not strait lac'd) will be the stronger, and well United, and all, little enough at this time of Day to stand your Ground against bloody Popery, that never gives Quarter, but when they fear to be beaten, nor even kept Oath, Peace or Truce, longer than they were weak, and afraid to be hang'd.

For Popery, Lyons and Tigers are pretty things to gaze at, but if you value your lives, come not near them, or within their Churches, except they be chain'd up, or in a Grate.

## C H A P. VIII.

*The Corallary.*

**T**HE *Total Sum* and *design* of the Two Parts of *Priest-craft*, is nothing but what is *absolutely necessary* for all true Christians, all *Wise* and *Honest Men* (and *Women* too) to join with me in, by endeavouring.

I. *First*, As they hope to be saved, to endeavour to Vindicate the Justice and Righteousness of God, that shall Judge all ; but will especially condemn those to everlasting Torments, that would make a Devil of him, by Blasphemously affirming, that he is pleas'd and pleas'd (like *Saturn* and *Moloch*) with Innocent Blood ; and be ready to damn the greatest part of the World, for not believing that which they never heard of, and therefore, impossible for them to *do*, reaping where he has not sown, shall not the Judge of all the earth do right ? and is it right to create Men and Women only to replenish Hell, and People the Habitation of Devils ? whose *Chappel* they make Ten thousand times larger than *Christ's Church* ; whereas we (let *Priest-craft* mutter what it will to the contrary) ought to believe the Holy Scripture, that in all Nations he that feareth God, and worketh Righteousness is accepted of him.

The Pope and Popish Priests are so kind to all *Papists*, tho' indeed, they send all Mankind (except *Papists*, that believe as Church believes) to the Devil ; Mankind is mightily beholden to their *Priest-craft* Charity : Charity ? said I, in a Pope or a Popish-priest ? I beg your Pardon ; Their Charity is not so much as extended to their own Roman Catholicks (as they Nonsensically stile them) no, not to one, not one is pardoned, except, he pay ; nor one damn'd that will be so civil as to pay, (no great matter neither, but Money is Money, a very necessary Commodity in Hard times, and therefore a lumping penny-worth *Priest-craft* will afford you, as aforesaid. To keep a Wench — will cost you Eight Groats, or Seven Grosso's, if a Lay-Man ; and though it be a Brother, a Clergy-Man, he shall not keep a Whore except he pay Six Grosso's or Seven Groats ; but, if he commits Incest, or

L

Murder,

Murder, the price is *double* ; still the Priest-craft shows it self to be *no Fool* ; for the more, and the greater Mens Sins are , the richer is the *Churches Chest* Exchequer.

II. As my Design has been to let *all in* to the Church *Militant*, or Holy *Catholick Church* (which we pretend to believe in our *Creed*) excepting against none whom God *accepts*, (namely, he that feareth God, and worketh Righteousness is accepted of him) to be Members of the Church *Triumphant* ; so I have barr'd the Doors of *Christ's Church* , and excluded all *Fools and Knaves*, especially those that are more Fools than Knaves, (I mean) *Atheists, Libertines, Debauchees, Cursers, and Blasphemers*, especially, those Blasphemers that would make the Holy God, a Devil, that Delights in Innocent Blood, and to make them *only* to be *damn'd*.

III. My Design has been to expose that which the Holy Scripture says is the *root of all Evil*, and disquiets the *Peace of the World* so much at this Day ; namely, *Avarice and Ambition* , especially in a *Priest* ; a *Highflown Ceremony-Monger* and *Persecutor*, that would engross *all worldly and earthly Power and Authority*, and Places of Profit to themselves, and their little Gang, whilst all that are loath to bow (like *Naaman*) in the House of *Rimmon*, to nothing, or to an Idol (which the Scripture says, is nothing) and are loath to be *Popish-Apes*, imitating (as did the *Highflown Ceremony-Monger*) *Popish-Ceremonies* and *Popish-Mass*, in the Reign of *Popishly-Affected Princes* ; to please them, and get *Conge des liers*, &c. do not you think in your Conscience, that such Wretches, for the sake of *Preferment* would not bow to *Mahomet's Tomb*, or to *Moloch*, or *Baal* in the House of *Rimmon* ?

And for fear there should not be Places enow for their greedy Guts would Trinkle the *Tackers* , and *Priest-ridden Bigots* to endeavour to exclude all other *English-Men* from their Liberties and Birthrights ? Is this like *True Church-Men* ? Like *Brotherly-kindness and Charity* ?

Blessed be God, that amongst the numerous *Priest-craft Tribe*, we have a greater Number of *Honest Priests*, and *Learned Priests*, *Wise, Godly, Just, Charitable, and Moderate Priests* and *Bishops*.

*Bishops*, did I say ? Yes surely, we may as Lawfully pull down the *House of Commons*, or *House of Lords*, as pull the *Bishops* thence, who are of our *Ancient and Fundamental Constitution* ; it has been fatal

fatal and ruinous to these *Quendoms* already, either to pull up such Foundations of our English Monarchy, or to Advance the Highflyers Superstitions, Ceremonious, and Persecuting Land's, that crop some Mens Ears off, as Dr. Bastnick a Parishioner of *All-Saints* in Colchester, and burning some in the Cheek, with S. L. for a Sland'rous Libeller; the naked Truth is a Libel in the Reign of Priestcraft, which has no more Mercy in it, than is to be found in that Priest-craft invention (*THE INQUISITION*) or, in Devils Incarnate; from an enraged Priest, and an enraged Woman——  
*Libera nos.*

IV. Fourthly, I designed to show, that Men might know the Church of Christ in England, and by Law established from that Highflown Superstitious, Nonsensical, Persecuting Church of England, if there be any such at this Day.

But, surely they are not all Dead and gone, because their Health is so often Drunk, by every Libertine and Debauch'd Rascal; who never wishes Prosperity to the True Church of England, whose Church-Members and Priests constituting the same; and of which Number I hope there are Millions, that are Glorious in Holiness, Justice, Honesty, Temperance, Chastity, Brotherly-kindness and Charity.

V. Fifthly, I did design to Root out that Antichristian-lying wonder, (namely, The Roman Catholick Church) out of the World, or at least, make it very ridiculous to all thinking Men and Rational: Ridiculous both in name, and thing.

1. In name most ridiculous——The Roman Catholick Church——Pure Nonsense! that amongst so many Popish Miracles, this is one, That so much Nonsense in so few words should go down so glibly, and be so gulpingly swallowed by an unthinking World.

The Catholick Church of Rome, the Catholick Church of England! Or, of Geneva! Or, of good Covenant Scotland! Blessed Saints All! Catholick (is) Universal; Rome, Geneva, England, &c. a Particular place; an Universal Particular; a cold Fire, contradiction in respecto, in Terminis——the words so incompatible that they never lodged together one Minute except in an empty Noddle.

2. In the thing it self, Popery is the most Irrational, Nonsensical piece of Priest-craft, that ever was impudently impos'd upon Mankind, in spite of their Senses or Reason, or any thing that makes them Men and not Asses, Priest-ridden Asses.——

To believe, That an *Atheist*, an *Arian*, a *Necromancer*, an *Adulterer*, a *Murderer*, a *Sodomite*, &c. should have the *Infallible Spirit* of God in him, if he be *chosen* Pope, (as some *Bishops* were made in *England*) by *Whores* and *Simonical Priests*; and to believe that the *Breaden-God* is created by a *Priest*, only to be eaten and buried in a *Dunghil*, and, that all *People* ought to be burnt, that do not believe in this *Maggot*! And that no *Sins* can damn a *Man*, that will but part with a little *Money* to the *Priest*, in this *Life*, or, after *Death*, pay for *Prayers* and *Masses*, to be fetch'd out of *Purgatory*; in defiance of *Holy Scripture*, that tells us, that *Souls* are not redeemed with *Silver and Gold*, but with the *Precious Blood* of *Jesus Christ*.

And if these be the *Designs* of these two little *Books*, what ailes the *Coxcombs* to rail, or, the *Dogs* to Bark at the *Moon*, or at, they know not *what*; for, *Dogs* and curs'd *Curs*, and curs'd *Priests* will bark, (it is their *Nature*) though they seldom know *why* nor *wherefore*.

And, let them *Bark and Grin* (it is *Natural* to such *Wretches*) that have not *Understanding* nor *Brains*, (*any otherwise*) to confute, though all the *Snarling Priests*, call upon the learned *Jesuites* and *Fansenists*, to help them, to *Answer* these two little *Books* of *Priest-craft*; who can gainsay matter of *Fact*? And is not *Truth* strongest, it will certainly prove so, at long run.

The naked Truth will never fail,  
To Conquer Priest-craft and prevail.

VI. My design is, and was to Vindicate the *Infinite Mercy* and *Justice* of our *Blessed Saviour's Infinite Merits and Passion*, in redeeming lost *Mankind* which has been curtail'd by *Priest-craft*, for base and low ends, in *Popery*, making a *Pardon*, a *Mercenary Pardon* of every greedy *Pope* or *Shaveling Priest*, necessary, if not more necessary than the *Merits of Christ's sufferings*, for the *Propitiation* of the *Sins* of *Mankind*; and to Vindicate also the *Justice* and *Mercy* of the great *Creator*, and *Judge* of *Heaven* and *Earth*, by dashing out those bloody and bloaty *Colours*, where-with *Superstition* has portrayed and arrayed him, more like a *Saturn*, or *Fury*, than the *Holy one* that inhabits *Eternity*! Shall not the *Judge* of the *Earth* do right? And one day *Judge* and condemn the

the Blasphemers that make him a Tyrant that Delights in the blood of Innocents ; as if He , like a Tyrannical Pedagogue , delights in Execution, and smiles at every lash he gives the Poor innocent Creatures, the more they winch and roar.

VII. I design'd to expel the Jewish Superstition, of Sabbathizing from a Christian Church, and the rather, because once at least already in my time, the same has been made a Piece of dirt, to bespatter the Government and causlessly bespatter the same , when every Boutefeu has a Mind to blemish it , and make it odious to the thinking Mob ; that, and the good Covenant, has done mischief enough already , in despite of St. Paul, and all the Reformed Churches in Christendom, except the Pious Scots ; that as Cleve-land says, They wanted Food and Raiment, therefore look — Re-igion for their Taylor and their Cook.

And let them roar and cry against me, (as Michal did) you have taken away my Gods, and what have I more.

Or, like the Silversmiths of Diana, against St. Paul and Silas, count me an Atheist, as they did those Holy Saints, because I say, (as they did) They are no Gods that are made with Hands, or by Shaveling Priests, or Priests as Nonsensical and Blasphemous, in our Modern Fopperies, not much Inferiour to Nonsensical Popery.

I know that in the Reign of Charles II. (when Debauchery was in its Zenith and Height) Laws and Proclamations, were Issued out, for the strict observation of the Lord's Day.

But, if there were no design thereby *ad faciendum Populum* to smooth the Populace (that are usually Fonder and more Zealous for Superstition, than true Religion) yet, the same seem'd to be wisely, and Wisely, and Honestly Design'd against common Carriers, Waggoners, Hackney Coachmen, and Watermen, that did use to get more Money on the First Day of the Week, and other Holy-days, than any Working-Day ; Sunday was to the Watermen, to the Carturers, Holdersforth, and such Ceremony-mongers, the best Market-day in all the Week ; (that makes them so mad at me, when I touch the Craft by which they get their Wealth) Therefore,

Go on, I'll be no Spoil-Trade, go Cheat and be Cheated, to the end of your Lives ; Men and Women are very willing to be cheated with a Jewish Yoke about their Necks (in spite of Christ and St. Paul that has taken off that Yoke) That, thereby so easily the name of Godliness may make the better Cloak of Hipocrisy to

cover their Cheating, Lying, Slandering, Outwitting, and Over-reaching, in Shops and Exchange, all the Week after; Therefore go on, cry up your Diana, in spite of St. Paul.

You, you, have taken away our Gods (as the said Michal) and what have we more?

But, go on with your Jewish Sabbathising, Idolize it in England, but if you carry your Superstition into any other Country in the World, except good Scotland, you will make your selves very Ridiculous.

Lastly, I design'd to vindicate the Established Church of England from the Innovations, and silly Superstitions, at this day, still practised amongst the Nonsensical Highflyers, as I have done more at large in my Ceremony-monger.

And — All to little Purpose, may some say; go Preach (as I said before) to a Heap of Stones, as St. Bede at Durham, or the Prophet Jeremiab, when the Jewish Blockheads would not hear, he addresses to his Mother Earth, as the more sensible, oh! Earth, Earth, Earth, hear the Word of the Lord.

Go, and Preach to a Swarm of Bees, or to a Drove of Baboons, and Apes in India; as the more rational Creatures.

For, those Apes love to Imitate Rational Creatures, as Men are, or should be, but our Apes Imitate any irrational Coxcomb; as for example, even in their Daily Divine Service, in spite of the Common-prayer-Book, and the Acts for Uniformity, they must, with their Gabbling, spoil the edification of one half of the Psalms, by Mouthing altogether (I mean, all that can Read and have Books confound the Intelligible Sense, making it unintelligible to all that either cannot Read, or have no Books.

Ay, but you'll say, they that Read do understand; Ay, it may be so, but so they would, if they Read to themselves, and not make a confused Blunder and Noise in the Church.

Obj. Oh! but we Imitate the Singing Men and Singing Boys Cathedral-like;

Ans. But, what becomes of the Acts for Uniformity then while? what Law, Reason, Religion or Conscience for that have the Men, much less the Babbling Women, I suffer not a Woman to Speak in the Church, says St. Paul.

But, what care they for St. Paul, (more than the Women Preachers amongst the Quakers) or for Holy Scripture, for Reason, Sen-

of Acts of Uniformity? Apes must Imitate; Imitation, not Reason, nor Holy Scripture, is their Religion.

However, all Pious, Learned, Moderate and Rational Church of England Men, will joyn with me in these Designs, I value not the Superstitious Highflyers, nor their Apes, tho' they be a great Herd.

Obj. Oh! but Custom, Custom, tho' it be an ill Custom, yet, being the Custom of a Multitude both in City and Country, it is a great matter.

Ans. To which I Answer, by Confessing, that it is a very great matter, but, no matter at all to any but Knaves and Fools, of which there are a great many; a very great Multitude; but, Holy Writ, commands us, not to follow a Multitude to do Evil:

The Multitude of these Church-bablers is not the one Half of those that have the Wit and Grace to hold their Peace; and of those that do it, the most of them do it merely Apishly, because they see others do it; and those others are set on by the Nonsensical and Superstitious Highflyers, that seeing how the Weathercock of Preferment (upon the top of the Church Steeple) points and stands East, or so; then, they after the Cathedral Nonsensical Mode, (in hopes of a Deanery, or Prebendary, or a Bishoprick, Bow to the East, to the Altar, to any thing, to nothing, to Candles Lighted at Noonday, (as I have known them in Westminster-Abby on Candlemas-day, and I know not whether they so creep to the Cross still every Christmas-day, every Boy with a Lighted Candle in his Hand, just as they do in Popish Countries) but at Westminster Abby and Paul's (and I believe at some other places) they Bow to the Candles unlighted all the Year after; and the Singing-Men and Boys alternately read every other Verse; They may as well Read so much of the Latin Mass, either in Cathedrals, or our other wise Churches, and be equally Intelligible and Edifying to the People.

But, you Labour in Vain, (will some be apt to say) as long as the Nonsense is Countenanced, and is in the readiest Road to Preferment. You must root out the Avarice and Ambition of Priest-craft, before you make them Reform an Abuse in God's Worship, let you the Acts of Uniformity, Reason, Law, Rubricks, or Scripture say what you Will.

I believe it; can the Blackamore change his Skin, or the Leopard his Spots, then may ye also do Well who are accustomed to do

This

This World never (hitherto) met with a *Highflown Ceremony-monger* that had (with all his *Priest-craft*) Learning or Wit enough to defend his *Maggot*s, but by the blessed Aid and Assistance of his best Friends, the *Faylors*, *Bumbayliffs*, *Tackers* and Hangmen the *Pillory*, *Fire and Fagot*, *Cropt Ears*, *Dragoons* and a *Halter*: O *Blessed Pillars* of a *Priest-craft Church*! *Huzzah!* Who Drinks their *Health*?

I do not doubt, but they would *Scratch* me too, (oh! grateful *Reward* for my great Pains!) for *Drawing* their Picture (in this *Character*) thus to the very Life but that (Blessed be Almighty God) Their *Nailles* are *Pared*.

*Dat Deus immiti Cornua Curta Bovi.*

*Curst Cowes* (when *Horns* are *Cut*) how can they *Gore*?  
And *Plague* the *Laiety* as heretofore?  
*Tygers* (in *Grates*) can only *fret and roar*,  
When *Chained Mastiffs Bark*, I *Smile* the more.

Yet, (notwithstanding my *Heart of Oak*) nothing but the *Redemption* of the *Priest-ridden Laiety* from *Priest-craft Slavery* and *Tyranny* could have persuaded me to this *ungrateful* (tho' profitable) *Toil*.

Wherein, if the *Laiety* blame me for *Parrying* sometimes, and forbearing a *Smart Blow*, or a *Home Thrust*, let them impute it to the *Fondness* of my *Affection* to the *Black-Coats* of mine own *Cloth*.

Thus the *Nurse* (of *meer Fondness*) *Kisses* the *Wanton* (sometimes) when it ought (in truth) to be *Smartly Whipt*.

On so *Provoking* an *Emergency*, (I confess) I have been too *Tender-hearted*: Let some *Keener Pen* (amongst the *Laiety*) supply my *Province*.

Blessed be God, that has Provided a *Majority* of the *Clergy* in *England and Ireland*, not equall'd in *Christendom*, for *Pious Learning*, *Sobriety*, *Brotherly-Kindness* and *Moderation*.

Notwithstanding the contrary endeavours of the *Jesuites* (and their *Apes*) the *Landian Highflyers*, *Persecuting Tackers*, and *Papist-like Ceremony-mongers*.

These crawl'd up into the *High Seats* of the *Church and State*, the *Pious Aid* (not of the *Holy Ghost*, but) of *Popish great Whores*

in one Reign, and of Father Peters, Dada, and the Jesuites in another.

Were it not for these, How Peaceable, and consequently Happy and Flourishing would be the Church and State, with a Wife, Learned and Prudent Nobility, a Pious Clergy, and Bishops exemplary for Brotherly-kindness and Charity, (not Pomp, Pride and Persecution,) as being encouraged (if not) Elected by two Faithful Protestants, Successors to the Throne.

Were it not for those Highflyers, that, (after a long Exile of the Royal Family, occasioned by Laudian-Counsels and Nonsensical and Popish-like Ceremonies, imposed upon the Subjects, with Illegal Taxes, Loans, immoderate Fines, Cruelties, Severities and Arbitrary Imprisonments,) at the Happy Restauration, left Popish-like Scandals and Stumbling-Blocks at the Church-door and Entry thereunto, on purpose, to make so many Dissenters, that they and their silly Gang of Debauchees might Monopolize and Engross to themselves all the best Places in Church and State; which their Priest-craft Avarice, Ambition and Persecuting Spirit, with the Non-Jurors, and Perkenites and Tackers, still, still, Plot together to promote; there would not have been a Dissenter in England and Ireland at this day, at least, their Number and Value (their Quantity and Quality) would have been so Insignificant, that there would have been no occasion for a Bill against Occasional-Conformity, because there would not have been any Dissenters, or Dislikers of a Moderate Church of England.

Wilely therefore did the Noble House of Lords (in their late Address to Her Majesty,) put the Non-Jurors and Papists together, both Shooting at the same Mark, with the Bloody Jesuites, and the Tackers, and the Perkenites.

These alarm our Fears, and have bid fair to Deluge those poor Nations again (in the Joy of the Jesuites) Blood, Ruine and Desolation: Whilst the Watchful Nobility, and Prudent and Loyal Clergy ventur'd the highest Extremity, to stand in the Gap; and can never (by Englishmen and true Protestants) be sufficiently Lov'd, Honour'd and Admired.

Let all true Church of England Men Read two most useful Books, namely — The Politicks of High-Church: And also, The History of Non-Conformity — Printed for John How.

The Corallary (or last Chapter) here, contains the *Total Design*; And the last Page — the *Total Sum* of the First and Second Part of *Priest-craft*.

Let there be no *Distinction* heard of among us, for the future, but of those who are for the *Protestant Religion* and the present *Establishment* (of the one Part;) And of those who mean a *Popish Prince* and a *French Government* (on the other Part.) King William's last Speech to both Houses of Parliament, December the 31st. 1701.

Let them be Writ in *Letters of Gold*; say all, but those that (Profanely if not Traiterously) Drink a *Health* to *Sorrel*.

It is such *Non-furors*, *Tackers* and the *Wild-Fowl* called *High-flyers*, that I Chastize; and at the same time here, on the Contrary as much Applaud, Love and Honour the Learned, Pious, Charitable, Prudent and Moderate Bishops and Priests.

For what Loyal English Man can forbear to Expose the former? Wretches, that follow the very same *Priest-craft Policy* and Arbitrary Counsels, as *Laud's Chaplains*, *Manwaring*, *Sibbors*, *Strafford*, &c.

Wretches, that would have no Names (in History) but for the Ills they have done;

Wretched Ministers of State, that (if we believe him that spoke by most woful Experience, King Charles I.) were not fit for the Office of a Constable; having by their *Priest-craft Divinity* and Policy tickled the Ear of a well Meaning Prince, with their *Highflown* (*A la mode de France*) Arbitrary Projects, in Illegal Taxes, Loans, Benevolencies, Cropping Ears, Pillories, Branding in the Cheek, Cruelties, Imprisonments, Star-Chamber Courts, High-Commission Courts, &c. All which preceeded 41. 41. That the King then, with the same Hand, that *Strafford* alledged sign'd his Orders and Commissions writ *Fiat Justitia*.

Though it seems once it went against his Conscience, for him that set him on Work (which I hope he did not) should pay him his Wages, with *Fiat Justitia*.

But, really and truly, That King of all others that suffer'd most by such *Highflown Politicks*, might honourably and justly be the most Zealous in all Conscience, and most eager to make them suffer that by their *Pulpit Policy*, had set the King's Conscience loose from all Tyes of restraint, and Boundaries of Law (the only fence of

of all English-Mens *Properities* and *Liberties* ) For, if all our Goods, our Wives, our Children, and our Lives be *Cæsars*, as that Court Sycophant, Dr. Harsnet, Bishop of Chichester, from Whitehall Pulpit, vomited this poisonous stuff, (from an honest and good Text, *(give unto Cæsar the things that are Cæsars)* by a lying Inference and Comment ) into the King's Ears (*James I.* ) That Goods and Monies are *Cæsars*, and therefore they were not to be denyed unto him.

'Tis true indeed, That that *Wiser King*, (*James I.*) tells his Son in his *Doron Basilicon*, That the King is a Tyrant that rules not according to Law: and I will add, That the King is not his own Friend, that rules true according to Law.

That Prudent King (*James I.*) sent forthwith to the Lords and Commons (then assembled in Parliament) into the *Banqueting House* (thereby making good Proof that his Royal Heart was not infected with that poisonous stuff, with which the Sycophant had tickled (and insinuated into) his Royal Ears, *blaming the Bishops* for not adding, That the Goods and Money are *Cæsars* according to the Law and Customs of the Country wherein they did live.

So may one Merchant upon the Exchange truly and honestly say to any other Merchant, (he meets there) *my Goods and Money are thine according to the Laws, and Customs of the Country (in Exchange) wherein we live; namely, upon good Grounds and Consideration.*

It was a thousand pities (but that the Sins of Prince and People were Ripe, (*Autumn Ripe*) for Judgment) That that Gangrene in the State and Church by such infections, and *Highflown Ministers of State*, and Court Favourites, and *Minions*, many Years together, and yet not fit to be a Petty-Constable, yet should so taint the Church and Body Politick that no Cure could be found, but Amputation; surely, an easier Remedy might have been found out, then——

*Ense recidendum, nè pars sincera trahitur.*

Left creeping Gangrene should infect the sound;  
Could nought but Amputation then be found?

And is there Witchcraft in Priest-craft? Does the same evil Spirit still possess Men, after they have seen, (by woful Experience, to Prince and People) such fatal effects of Highflown Politicks? Are they still mad? And instead of repenting, would repeat the very same Methods, and tread the very same Steps, that lead to the same Brink and Precipices? By the same King Charles I. (for whose sake the Cruelties, Cropping of Ears, Pillories, Burning in the Cheeks, and other Exorbitances of the High-Commission Court (where Laud Presided) and pretended all to be done most Loyally to serve His Majesty) (after the woful Havock so made) pull'd down was the same Bench, I say, by the same King (too late, God knows) in 41, 41 that once sustained it, through the alluring Inticements of Highflown Politicians, and Priest-ridden States-Men.

And will they never take warning? Will no saying serve? Nay, I am apt to think, that they would gladly, (if they knew how) requite this my great Love and Pains, in these two short Essays, to reform them, and make them better) Answer it all with a cropping of Ears, Pillory, Bonds, Judgments, Bumbailiffs, Jailors, and Inquisitions, and Inquests, (the pretty Blackguard of Highflown Politicks) and the best Pillars of a Popish or Popish-like Church.

They (subtle Heads!) have found none so fit to write in defence of a sinking Cause, as an old dull pen, (lately) in a Libel, that (Pasquin-like) shoots in the Night and in the Dark, conscious of the Work of Darknes, willing to tell untruths, but afraid to be called to account for the same; it is some sign of Grace to be ashamed of a Lye, and not dare to own the Brat, and vouch it with his Name, and under his Hand.

Let your Moderation be known unto all Men, says Holy Writ, Moderation is Faction, and Hypocrisy, says this Libeller, in the very Title of his Pamphlet called, *The History of Faction*, alias Hypocrisy, alias Moderation.

The very Title of it, as he says in the first page of his Preface, may serve for its Explanation; and it will be needless to say any thing farther, I will add, for is Confutation.

The false Colours (wherewith) he paints and would gild a rotten Post) readily vanish, all his varnish consisting in false Names or Nick-Names.

Calling *Tackers* — Worthy *Representatives*, that Wise-Men *nevertheless* think, that they deserve to be impeached for endeavouring to subvert the freedom of Parliaments, in their Votes, or reduce all to the *last extremity* (which the Noble Lords (in their Address to Her make complaint, (It being a Fundamental Constitution of Parliaments, to *speak freely their Minds*, (the *English* (and only meaning of the Word) — *Parliament*.

But, by *Tacking* a force is put upon the Throne and House of Lords to be reduced to the last extremity, with their Armies and Navies, for want of supply of Monies to carry on that War, which the House of Commons did Advise.

*The last Extremity?* Which, yet, the Noble Lords, in their Address to Her Majesty, say, They were resolved to undergo, rather than have the Government and Laws be subverted, by taking away the freedom and choice of Her Majesty and the House of Lords, to Vote, according to their Minds, and Consciences — Ay, or No —

Worthy *Representatives*, says the old dotard; and calling *Moderation* — *Faction*; King *Edward's Liturgy* — composed by the especial Direction of the Holy Ghost; yet, brought to a Review, p. 5. by reason of the eagerness of, *some Mens*, Solicitations, more than any thing that was *faulty* in it; this old Champion leads on the *forlorn* of the *Highflyers*, herein, and hereby confesses that, if he may speak for them, or, be their *Speaker*, the Masses, Dirges, Adoration of Saints and Angels, Requiem, bowing to the Altar, &c. are *no faults*: adding, It was brought under a review, *sawcy Criticks!* to offer to 'mend the Direction of the Holy Ghost, and alter'd, I use his own words, p. 5, to a farther Distance then it had been from the Rituals of the Church of *Rome*.

Yet though it had much less of *Rome*, though nothing was meerly Roman, that was not Orthodox and Primitive, well said! then the Mass, &c. is Orthodox and Primitive.

Subtle *Highflyers!* Are you not ashamed, that your Principles, which the craftiest of you Conceal, should by this blabbing and talkative old Fellow be divulged, as more painly, p. 26. either of the two former Religions, namely, the *Episcopal Protestant* or *Popish Recusant*, is preferable both for Honesty and Loyalty to the last — The *Puritans*.

So then, the *Old Beau* is *True-Blew*, to the *Highflown* Principles *King Edward's* First Protestant Church, *more like* and *more lik'd* by the *Highflyers* than the *Puritans*, both for *Honesty* and for *Loyalty*.

I am apt to think, That there are *Rogues* in all *Religions*, but, in all my *Travels* (which have been *very great*) and in all my *Reading* (which has been *much greater*) I never met with Religion, that makes *Roguery* its Religion, and *King-killing* its Principle, except *Popery*; as I have shown before in *This Essay*, the *Jesuites*, *Marianus*, *Suarez*, *Cardinal Bellarmine*, &c. do profess the killing and deposing of *Kings*, *Effeminate Schismatics*, &c.

And, if some *Roguish Puritans*, or rather *Hypocritical Atheists* Murder'd good *King Charles I.* you see, old *Highflown Beau*! of whom they learnt, namely, of the *Popish Religion*; which you prefer for *Honesty and Loyalty*.

Therefore instead of that *Tbreadbare Proverb* — *no Bishop, no King*; should be — *A Popish Bishop, and no King*; or, *A Popish-like Bishop and no King* — at least *no King*, that is likely to be *King long*, except he be the *Pope's Groom*, and hold his *Stirrup*; or the *Pope's Monkey*, and Kifs his *sweaty old Toes*.

*Kings*, if they be *Wise* for themselves will be *Nursing Fathers*, and *Queens Nursing Mothers*, not *Stepfathers*, and *Stepmothers*, by listning unto, and following *Highflown Politicks* of *Arbitrary sway*, in free *Quarter*, *illegal Taxes*, *Loans*, *Benevolences*, and *World without end*, as unbounded and *Arbitrary* as the *Mohometan Turk*, the *Christian-Czar*; or the most *Christian King*, whereas our *Kings of England* did not drop out of the *Clouds of Heaven*, but came out of *Denmark*, *Saxony*, *Normandy* or *Wales*, or I know not where, but all of them *Kings by Law*, says *Broton*, *Briton*, *Fleta*; all our *Law Books*, of old, agree with the *Statute* of 31 *Eliz.* c. 2. that the *States* can settle the *Crown*; they have done it, *Chronicles* say, all along.

What other *Right* had the *Danish Kings*, *Saxon* or *Norman Kings* at first, more than a *Long Sword*, and the *consent of the States*, sometimes too, when they could neither will nor chuse.

What *Right*, other than this of the assent of the people, had *William II.* *William III.* or *Henry I.* especially, poor *Robin*, the *Ellder Brother*, being alive, and overliving both the *Kings*, *William* and *Henry*. What other *Right* had *Henry II.* or *James VI.* of *Scotland*.

land, during their Mothers Life at least, *Maud* the Empress, surviving *Her said two Batchelor Brothers* ; and *James VI.* of Scotland, being a King in swadling Clouts, his Mother surviving 16 or 20 Years after ?

What Right had King *Stephen* ? And poor King *Richard II.* was threatned by his Lords, that if he did not Meet them at *Westminster*, according to his Promise, they would chuse another King that would hearken to the Advice of his Faithful Lords ; which so touched the King, says, (*Sir, Richard Baker* in *Chronic.* p. 145.) to the Quick, that the next Morning, he went and met them ; yet they abandoned him, and deposed him notwithstanding.

But, sure, it was a mad Prank ; and unaccountable to God and Man.

All Republicks are subject to Popular Rage and Tumults, as *Rome* (of Old) *Venice* and *Holland* — So also is Tyranny or absolute Monarchy ; for the Mob (like *Bees*) never Swarm but when uneasie and Opprest : The best Constitution — is a mixt Monarchy bounded with Law.

Such is the *English Monarchy* and most Happy, except, when plagu'd (as it has been the greatest part of my Days) with *Priestcraft Counsels* (like that of *Land* and his Chaplains *Sibthorp*, *Manwaring* and *Mountague*) these two latter Doctors, rewarded with *Bishopricks*, a little, little while.

But *Dr. Land* fared worse, he had as good have been always (as he was at first) a poor Schoolmaster, after all his Pranks, Cropping Ears, immoderate Fines, Branding and other Cruelties in the *Star-Chamber* and *High Commission Court*, they tumbled down over his Ears and Buried him (*poor unthinking Man!*) in the Rubbish.

Where do you Read of a *Wiser*, or more *Vallient*, or more Successful King of *England*, than King *Edward I.* and one that stood as much as any King of *England* ever did, to vindicate the Privileges of the Crown ? and yet he confess his disability to dispense with the Established Law, saying, as aforesaid, to the Bishops, (that would have had him dispense with, or disanul the Statute of *Mortmain*) and honestly confessing, That he could not do so, saying, Who am I, that am but one member of the Body, tho' the Head, that I shall dispence with the Statutes that are made by

by all the Members of the Body-Politick, of which Body, the King is the Head, indeed, and the Highest Member.

There is but two things above a King of England: namely God and the Law.

The King must be Subject to the King of Kings, lest, like Herod, he be Eaten up of Worms, and give up the Ghost.

The King Swears, he will be subject to the Laws, 1. and 2. Will. & Mar. Will you cause Justice in Mercy to be executed in all your Judgments? — The Answer is — We will; Which Oath is Consonant to the Ancient Coronation Oath.

And if any Popish-like, Superstitious Ceremony-monger, or High-flyer, Preach, like *Manwaring*, any other Doctrine in hopes to get for his Pains, as he did, a *Bishoprick*, it creates Jealousies and Umbrage betwixt the King and his People, and such Evil Counsellors and Sycophants, though he be as much in Favour at Court as *Land* or *Strafford* ever was, yet is really not worthy to discharge the Office of a Constable, says a King that spoke by Woful Experience.

What a shame it is that no Established Church of England, nor any Learned, Pious, and Moderate Bishops and Clergy of that True Church, will be accounted Orthodox and Canonical, except the Highflyers, and Superstitious Cringers to the Altar, to any thing, nay, to nothing.

To all others, both Clergy and Laity that are truly Pious, and consequently, the true Church Members, of the true Church of Christ in England, by Law established, this Treat of wholesome Viands, ay, and the Sauce too, with which it is Drest and Garnished, cannot but give to all (except such, whose Mouths are out of Taste, and their Pallats disgusted by Popish, and Popish-like Priest-craft) a Pleasant Relish, and go Merrily down.

Although I cannot deny but that this Age is by Priest-craft made as Silly, almost, as that of *Jeremiah's* 5. 31. wherein, and whereby, true Religion, and undefiled before God and the Father was (as now) Debauch'd to Superstition, for the Prophets Prophecy falsly, and the Priests bear Rule by their means, and my people love to have it so, and what will you do in the end thereof?

Lastly, I will conclude with an undoubted Test, whereby Her Majesty and all Her Good Subjects may certainly know, whether a Highflyer be fit to be trusted with, and in Places of Trust, Profit

Power

*Power and Authority in Her Majesty's Government; namely --the Old Test, nascitur ex Sociis.*

A *Highflyer* is known by his *Comrades*, that cry him up, and associate with him — namely, *Jacobites, Papists, Debauchees, Tackers and Non-Furors*; who profess in Print, that they had rather be *Papists* than *Moderate Christians*, or, *Low-Churchmen*; or, for a *Protestant Succession*, of which the *Highflyers* are generally *Abhorrrers*. In short, the said *Associates* brought us to the very *Brink of Ruine*, had it not been obviated and prevented by an unexpected, as well as *Miraculous* hand of *Providence*, visible in our *Deliverance*, to the *Disappointment* as well as *Astonishment* of the *Papists, Jacobites, Jesuits and Non-Furors*.

Of which *vile Associates*, if the *Highflyers* would become *Abhorrrers*; and abate their *Pride* (in *Nonsensical Pomp and Illegal Ceremonies*), and assuage their *Malice* (in *Persecution and Hatred of Dissenting Christians*), and confound their *Devices* (in *High-flown Politicks*), I believe They and I shall be (hereafter very good *Friends*).

And, if the next *Convocation* (when they happen to meet (forth!) be so *Niggardly Churlish*, as not to give me the *Thanks* of their *House*, or *Houses* (upper *House* and lower *House*) for thus endeavouring to make them *Better and Wiser*, and to make them better agree together; It is sufficient to me, that the better part of them and the *Thinking sort* must think I deserve the same; or else, the *Gainfayers* amongst them ought to lay their *Heads* together, and (like *Smectimus*) Club for an *Answer*, if they have *Learning and Wit* enough, amongst them all, to do it, without the blessed aid of their *Old Fast-Friends*, the *Jaylors, Hangmen, Bumbaliffs, and Billingsgate Rhetorick*.

Against all which, I hope a *True-born English-man* may bring his *Habeas Corpus*, and *Writ of Error*.

*At Priest-craft, Priests do seldom fail*

*To Rage, to Scold, to Pique and Rail,*

*And call for Pillories and a Jail.*

The first, and last, *Christian Synod* that ever was infallibly guided by the *Holy Ghost*, would lay upon the Churches no burthens but what was necessary.

And when *Priests* of the Church of England are *Ordained*, they are enjoined (by the *Ordaining Bishop*) to teach the People *nothing* (as required of *necessity to Salvation*) but that which (he shall be perswaded) may be concluded and prov'd by the *Scriptures*.

That *Decrees* of the *first* and *best* Synod, and this *Injunction*, have been my *Directory* and welcome *Monitor*, ever since I was *Ordain'd* by the *Learned Bishop* of *Lincoln*, *Sanderson*, who first perswaded me to enter into *Holy Orders*, when I had a *Feather* in my *Hat*, and in an *Honourable Post*, of a *Thousand Pounds per Annum*, and as *Secretary* for the *Island* of *Jamaica*, and the *Earl* of *Windsor*, by the *Grant* of *King Charles II.* to whom (at his *Command*) I dedicated my *Book*, call'd *Jamaica View'd*: but of all *Employments*, I thought my self *best accomplish'd* for the *Word*, rather than the *Pen*, the *Quill* or the *Sword*.

By what has been said, it appears that *no Church* can be so *Established*, but that it may be *Erronious* both in *Doctrine* and *Discipline*; and therefore to *force* *Christians* to *Conformity*, right or wrong, that's the *Devil* and *Antichrist*.

In a *fallible Church* we well and ought to make as *good Shift* with them as we can ——— *God 'mend* them; and I know *how* too, and have in part shown a *little*, and but a *little*.

But, some *Diseases* are better *endured* then *cured*, and some *Inconveniencies* in *Church-Government*, are better *palliated*, then *lanced* to the bottom.

Left we make *Tinker-like Work*, like that of the *Presbyterian-Directory*, mend *one* hole, and make *two*; for, after all that has been said in *this Essay*, I must say, that of all the *Christian Churches* in the *World* (that I have seen or read of) none exceeds the *Established Church* of *England*, both for *Doctrine*, *Liturgy*, and *Government* too, if the *Hibgflyers* would not be *Wiser* then what is *Written*, in the *Rubricks*, and *Ceremonies*, only, forsooth, to *Symbolize* with *Popery*; poor *Apes*!

And I am so far from being an *Enemy* to *Episcopacy*, that where there is *one Bishop* in a *Diocess*, I wish there were *Twenty*, as in the *Primitive times*; but that too, *Peradventure*, (nay no doubt,) would have its *Inconveniencies*, perhaps *greater* then the present *Constitution*.

The greatest difficulty is to find a *Man fit* to be a Bishop, fit for so great a Charge, that no Mortal can *Discharge*, insomuch, as I shewed in my Ceremony-Monger, in that Chapter concerning Bishops, That Bishop *Chrysostom* said, He wonder'd how a Bishop could go to Heaven; because he undertook a burthen that no *Atlas* can bear; honest Men do *pity* Bishops, but none but Fools do *envy* them; 'tis true, Riches are a Temptation and a snare, a Temptation to be proud and cruel, peremptory, dogmatical, and domineering, or exercising Lordship and Dominion so haughtily, That our Saviour said——It shall not, that is, it ought not to be so amongst you.

Yet, Blessed be God, since Father *Peters*, *Dada*, and *Whores* ceased to make Bishops, God and a Gracious King has given us Bishops, that *without Flattery*, are Pious, Learned, Moderate, and in their *High-places* are not *Highflyers*, but in imitation of their Master, *meek and lowly*.

That good King was a *Nursing-Father*, and 'tis to be hoped that Her Majesty, as hitherto, is a *Nursing-Mother*, and will never be infected, as some of Her Predecessors have been, to their own, and their Kingdoms *Ruin*, plagued with *Highflown Politicians*; from which, my Letany is, *Good Lord Deliver us*.

But, let us set the Church Doors *Wide open*, and not please ourselves, by laying great *Thresholds*, Scandals, or *Stumbling-blocks* at the Church Door, on purpose to get the more Room to our selves, and excluding none from the Church Militant, whom God and Christ exclude not from the Church Triumphant.

**FINIS.**

The greatest difficulty is to find a Man fit to be a Bishop, as  
 a Charge, that no Moral can Discharge, inasmuch, as  
 in my Ceremony-Monger, in that Chapter concerning  
 That Bishop Cavellum said, He wonder'd how a Bishop  
 to Heaven; because he undertook a burden that no  
 honest Men do pay Bishops, but none but Fools  
 in time, Riches are a Temptation and a snare, a  
 on to be proud and cruel, peremptory, domineering,  
 or exercising Lordship and Dominion to  
 That our saviour said—I shall not, that is, it ought  
 to amongst you.

It is to be God, since Father, Son, and Spirit are  
 in the same King, as given to the  
 the same place, as Pious, Learned, Modest, and  
 high-places are as light, but in imitation of their  
 and lowly.

# ERRATA.

**P**age 4. line 30. for *Bill* read *Bull*, and l. 34. for *plenarium* r. *plenariam*. p. 14.  
 l. 25. for *me* r. *them*. p. 29. l. 33. for *Persians* r. *Precisians*. p. 25. l. 14. for  
*Indifferent* r. *In different*. p. 26. l. 10. for *Rebrate* r. *Reprobate*. p. 31. l. 29. for  
*Prince* r. *Princes*. p. 45. l. 11. for *Restorer* r. *Refetter*. p. 56. l. 5. for *Texes*  
*Taxes*, and l. 34. for *unconscionally* r. *unconscionably*. p. 66. l. 29. for *Sabatbbs* r. *Sabbaths*.

p. 14  
14. for  
29. for  
exert  
bbathu